

QUESTION BOX

(Answers found in this issue of MISSIONS.)

1. Some Board has been working at a supreme task—what Board and what is the task?
2. It will be great to get all missionary literature from one place. What is the Board that will supply it, and what the place?
3. The stonemasons somewhere are taking out great blocks of stone—where and what for?
4. When was there deep joy in a certain Mission, and what caused it?
5. Think of a body of college students agreeing to try to support the entire personnel of a Mission! What college student body is going to try it?
6. A great iron and steel company has given the land for a new Christian center, for the good of its employees—what is the company and the place?
7. A government inspector called the school program the “best and most thorough thing I have ever seen.” What schools was he talking about?
8. “The impossible has become actual.” Who says that, and about what is it said?
9. Two villages, two clans, a murder, and a missionary—what did the missionary do, and what are the names of the villages?
10. Who won the prize in the W. W. G. story contest?
11. If Japan is to be saved, as we pray she may, what must she have?
12. Who crowned his work in a foreign community by building a noble church edifice?
13. Of course there is no reason why W. W. G. work should slump during the summer—How do many chapters prevent it?
14. The bedrock that runs underneath all other forms of service—what is that said to be?
15. “A man's reach should exceed his grasp”—who said that?
16. How many students were there last year in the Home Mission schools, and how many conversions?
17. Facing death fearlessly, who quoted Tennyson?
18. Three million dollars raised for churches is a large sum—who helped raise it?
19. Some facts that the reports tell us: Key women, how many? intercessors, how many?
20. What need does the report of the Bible and Field Secretary present?

For Subscription Rates, Remittances and Changes in Address, see page 447.

MISSIONS

A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, D. D., Editor

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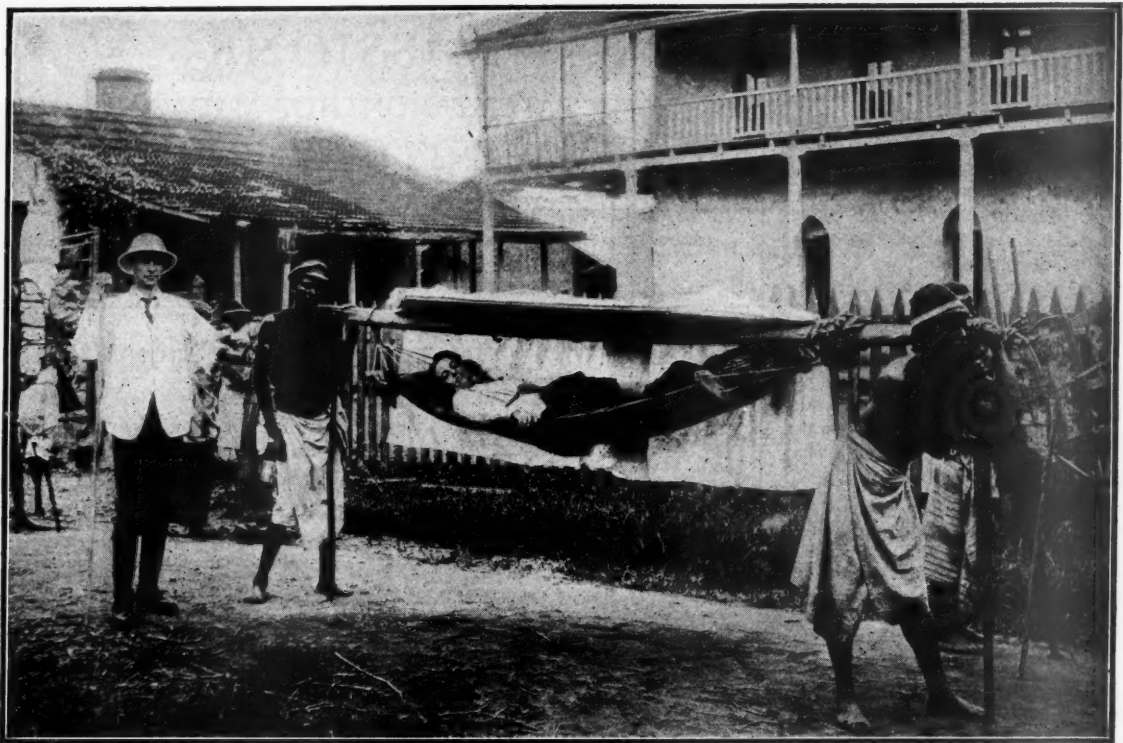
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TWO OF THE MODES OF TRAVEL IN ORIENTAL LANDS—THE HAMMOCK IS THE MORE COMFORTABLE, BUT BOTH ARE SLOW AND HAVE THEIR DRAWBACKS

Photographed by the International Film Company

MISSIONS

VOLUME 11

JULY, 1920

NUMBER 7

The Convention Issue of MISSIONS



MISSIONS brings to you a report of the Buffalo Convention—a report necessarily brief, hasty, and imperfect, but covering the essential news facts and presenting the missionary features that belong to our especial domain. We have devoted more than usual space to the first report of the General Board of Promotion, as this involves the interests of all the missionary organizations, and the constituency should know what has been done and what is proposed. We make no apology for not reporting the discussions that arose at various points over questions on which there are differences of opinion. MISSIONS is distinctively a missionary magazine, with great causes to promote, and we endeavor with single eye and steadfast purpose to hold to our aim and theme. The denominational papers are the proper medium for other matters in which the denomination is interested. We say this in order that there may be neither wonder nor misunderstanding concerning the absence of some matters that came before the Convention. The Interchurch World Movement is essentially missionary in inception and aim, and therefore space is given to the action determining the relation of Northern Baptists to it.

Of the Convention as a whole it is not easy to speak from this close point of view. There were many saddening hours to some who felt the tremendous issues involved, the pressing world conditions, and the absolute necessity of a united front if American Protestantism is to withstand the assaults from all sides. Internal dissensions will win no moral or spiritual victories for the churches of Christ. A divided Protestantism has small show against a solidified ecclesiasticism. A discordant Christianity will not conquer a non-Christian world.

The action taken in regard to the Interchurch

made it clear and unmistakable that the Northern Baptists are not departing from their adherence to the cooperative principle or withdrawing from cooperative movements, but that they did not see how to continue cooperation with a particular Movement. The Convention provided means to save the recognized values of the Movement, and also to study carefully during the year the whole matter of cooperation and report at the next Convention.

President Shull proved to be one of the best presiding officers in the list of our able presidents. Beaming, broad, democratic, sympathetic, never losing poise, he won the encomiums and liking of all. It was a great thing to have such a judicial temper and quick wit in the chair.

But the issue is by no means all Convention. Read the table of contents and note the strong articles. We have rarely had a more telling story than that of our Hungarian missionary, who cannot be put down by force or fear. Dr. Coles' fine gifts to Kurnool are the basis of a noble missionary address. Then Mr. Adams, who stopped a clan war, has the center of the illustrated pages this time. Now MISSIONS takes a month off, but will greet you for September with a number that will open the autumn campaign with zeal.

The missionary sessions and features were exceptionally fine and inspiring, and the final temper was wholesome and helpful. The thousands of delegates and visitors showed great restraint under conditions of non-hearing that were well-nigh intolerable. The exhibits were visited by great numbers and will receive a special study later. There were high moments of devotion and consecration. All voices united in the determination to push the financial campaign to full and complete success, that no interests may suffer and that our world evangelization may be carried out.

The Northern Baptist Convention at Buffalo

INCLUDING THE ANNIVERSARIES OF THE MISSIONARY SOCIETIES
SOME OF THE HIGH POINTS OF A HISTORY-MAKING MEETING

BY HOWARD B. GROSE

WEDNESDAY, JUNE 23, 1920

THE thirteenth annual meeting of the Northern Baptist Convention was called to order—or the beginnings of it—by President D. C. Shull shortly after ten o'clock. The section of the great Auditorium (originally an armory) which had been curtained off and seated, was filled with a moving crowd, many looking for their State signs and locations. It was discovered at once that only a few phenomenal voices could be heard, and that a great part of the audience was doomed to miss what it came for, while there was no comfort for either speakers or would-be hearers. The fault was in the Auditorium construction, not in the Buffalo Committee, which made every effort to remedy it.

The Convention motto was suspended across the front, "Christ Supreme—Crown Him Lord of All." This was the keynote. The opening hymn was in harmony with it, "All hail the power of Jesus' name." There are no hymns like these great hymns of the church, and a great volume of praise in song arose with immediate effect. The opening prayer was offered by President C. M. Hill of our Theological Seminary in Berkeley, California. Addresses of welcome followed by the acting mayor, who, metaphorically, handed over the keys of the city to the Northern Baptists, and by Principal F. S. Fosdick, chairman of the local committee—and incidentally the father of Dr. Harry Emerson Fosdick and his brother Raymond. President Shull responded fittingly. The report of the Executive Committee was presented by Secretary W. C. Bitting, who tried the megaphone with some success.

President Shull then gave the annual address, touching directly upon the matters of immediate concern. He did not hesitate to declare himself in favor of continuing in relation with the Interchurch World Movement, and made a strong point, not commonly considered, in regard to treaties and Protestantism. We give some extracts and his recommendations.

The past Convention year has been unusual. We have attempted things greater than any other year in our history. The new Board of Promotion was revolutionary; the one-hundred-million-dollar drive denominational audacity; our connection with the Interchurch World Movement experimental; work done to increase the salaries of our ministers long-delayed justice; pension annuities for them ordinary common sense in action. With all these have we made progress. If the Board of Promotion, as now constructed, is not practical, we should change but not destroy it. I have great faith we shall win in our wonderful drive. But whether we do or not, it was a stupendous undertaking worthy of our efforts, and set a new ideal. We are advanced by it a decade or more, regardless of the ultimate outcome.

Constructively, the Interchurch World Movement was an experiment for us. We have been divided as to whether we should or should not have been or remain a part of it. The matter has not been one free from doubt. I personally have been in favor of the connection of our denomination with this enterprise. I am in favor of continuing. (Loud and continued applause.) We want to go into every nation and preach our gospel to every creature. To intelligently do this, we need to know just what problems are to be solved. Hence we must either ourselves survey every nation, or have someone else do it for us, and in addition, we must have the legal consent of every nation.

All right to enter nations is given by treaties. Every great religious body in the world, except the Protestant, has been represented at the treaty-making for hundreds of years past. Some of these have not only been great ecclesiastical dignitaries who give all their time, but have in their employ renowned international counsel engaged in this important matter. The result is the Protestant Church has little recognition in the treaties now existing between the nations of the earth.

While a monumental task, our own denomination could probably survey every nation, but in matters of treaty rights and international relations of religious bodies to every creature of every nation, I consider no one denomination is sufficient, but for this purpose all Protestantism must unite to have the benefit of its impact. We cannot make our own survey as economically as can the Interchurch. We must use some such organization in Protestant international relations.

The Interchurch started without the denominations. I believe it would have been better to have started within them. But regardless of the way it started, if it now can be used by the evangelical Protestant denominations, why should they not do so?

Great strides have been made this year in providing for our ministers, not only as to permanent funds, but in encouraging increases in salaries. So far as I know, our denomination as such has never before attempted to urge more liberal allowances. This has been emphasized throughout our territory, and the attention of every church repeatedly called to it. Our old age, our disability retirement fund, is the beginning of at least partially doing justice to those who make our denomination possible.

(He spoke at length concerning the ministers, their place and essential work, pleading for a more cordial support, and urging ministers never to speak lightly of their exalted calling, or of one another.)

The recommendations are as follows:

1. That the Board of Promotion be continued and strengthened in every way possible, making it at all times more representative.

2. That both the president and corresponding secretary of the Convention be made *ex-officio* members of the Board of Promotion and its Administrative Committee; that the chairman of the Board of Promotion and its General Director, be made *ex-officio* members of the Executive Committee of this Convention.

3. That we continue our relations with the Interchurch Movement. And if we do not, that this Convention

arrange to call a meeting of all evangelical and other Protestant Christian bodies to form a council which shall have in charge all our international relations, and especially as the same are affected not only by the treaties now existing between nations, but those which may hereafter be made, so far as they affect religious life.

4. That this Convention give unqualified expression to the exalted position we consider the calling to the ministry and the great service and sacrifice we feel our ministers are making, and our appreciation thereof. And also commend the professors and teachers in our theological schools and seminaries, not only for the ideals they hold, but also for their refusal to consider the business or commercial side of the ministry.

5. That we seek to create a Council which shall, in conjunction with a like body from the Southern Baptist Convention, attempt to bring about the most cordial relations between the two Conventions, and any bodies in any way related thereto, having in mind the hope that ultimately both Conventions and the Canadian Baptist may have one great North American Baptist Convention.

6. That we all forget, for this Convention, to consider the ordinary things which might divide us, and constantly seek for a common understanding as to how to do the Master's work, within our own distinctively Baptist principles.

A remarkable address followed by Rev. W. A. Petty, of New York, on "The Supremacy of Christ." This was again the keynote, and had a profound influence upon the temper and spirit of the great audience. The service of prayer, led by Dr. E. M. Poteat, brought the session to a fitting close.

WEDNESDAY AFTERNOON

A remarkable address, historical, logical, and compelling, was that of Prof. John R. Brown, of Rochester Seminary, on "The Baptist Principle in a Time of Reconstruction." This principle is the competency of the individual soul before God, and the right of private judgment. For this Baptists have ever stood. It takes courage and faith to trust this principle, but it is the only principle that can ensure democracy, and the question now is whether we will trust this principle as our fathers did and go all the way through with it. The attention and applause showed the deep interest with which the speaker was followed.

The Convention split up, as usual, into State groups to select members of the various committees. On re-assembling there were many State yells and the scene was enlivening. After the reports were received and the committees constituted, there was tense expectancy as a special order was taken up relating to the appointment of a committee of nine to visit our Baptist schools and inquire into their loyalty to Jesus Christ and his gospel and to the historic faith and practice of Baptists, and their efficiency in producing men and women of Christian character and capacity for Christian service, the committee to report to the Convention in 1921. After a prolonged discussion, a substitute resolution was agreed upon by all, and unity was reached in this important matter.

WEDNESDAY EVENING

This was a Home Mission session, and one of unusual interest, with a special feature in the presenta-

tion of a large and most attractive group of young women, who interpreted the call and response to a variety of fields.

The afternoon session did not close until seven o'clock, seriously interfering with the evening program, which was the only time given to the two Home Mission Societies. Surely the program will have to be reconstructed so as to devote less space to the business of the Convention and far more to the missionary societies if the work of missions is to be kept near the heart of the people.

The first speaker was Dr. Frank L. Anderson, whose subject was "Training for Foreign-Speaking Leaders." Dr. Anderson is head of the new Polyglot Training School which is to fit these leaders of many races. He understands the racial groups, and how to keep them in harmony while they are pursuing their studies together. In this fellowship of varied races lies great hope for the future amalgam. The speaker plainly pointed out what we must do if we are to attack in earnest the task of Americanization and evangelization. We must cease to underestimate and patronize and commercialize the foreigner who comes to our shores. The Christian approach with its spirit of brotherhood and friendship, will help us to avoid patronage or sentimentality and to reach the man, woman, and child.

Then came one of the eloquent preachers and effective missionary workers of Mexico, Signor Alejandro Treviño (Al-a-hon'-dro Tra-veen'-yo), who has been at the head of our mission and school work in Monterey for many years. There is probably no more influential missionary in Mexico. He spoke a few words in English and then said smilingly, "It is my pleasure to be here. It is difficult for me to express myself in English. I think my language is easier than yours—at least for me." Then he lapsed into fluent and gesticular Spanish, with Secretary Detweiler as interpreter. He said he brought the greetings of 5,000 Mexican Baptists who are much interested in this Convention, as they have had for years the good work of the Home Mission Society. He supposed they would be interested to know how Mexico is getting along with her revolution. Well, getting along well. After the last revolution they had well-founded hopes that Mexico was ready for the gospel. In reality Mexico is a new nation, is working out liberty. If he could inspire in them one degree more of interest in Mexico he would go happy from this Convention. Some think this is not the hour to press missions, but there are five million Indians who have not yet received the gospel.

THE MISSIONARY APPOINTEES

Now came a scene familiar to the Foreign Society program, but never as a Home Mission feature—the presentation of nearly a score of young women who have thoroughly equipped themselves for service in home fields and are under appointment by the Woman's Home Mission Society. Mrs. Nuveen, the President, took the chair and Mrs. Westfall, Secretary, presented the young women. This was one of the most effective presentations seen in many a day. The plan was novel and the setting artistic. First

there was a call from a country or race, given by a representative of the race. The program indicates the working out of this idea:

THE CALL AND THE ANSWER

Latin America: The Call: Miss Lula Jackson. The Answer: Miss Doris Frederickson, Miss Vivian Saylor, Miss Elizabeth Allport, Miss Beulah Freed.

Polish: The Call: Miss Rose Hodu. The Answer: Miss Aagot Krane, Miss Mary Kwasigroch, Miss Carolyn Wheeler.

Russian: The Call: Mrs. Ivinski. The Answer: Miss Sadie Barnick.

Cosmopolitan: The Call: Mrs. Alice Biro. The Answer: Miss Jean Lund, Miss Lizetta Rowley, Miss Zelda Waters, Western field to be designated.

Negro: The Call: Miss Rose Rowe. The Answer: Mrs. Edna B. Peacock.

Indian: The Call: Miss Mary Powell. The Answer: Miss Effie Hoover.

Italian: The Call: Miss Imogene Ursitti. The Answer: Miss Julia Morey, Miss Margaret Denton, Miss Carmela Rienzi, Miss Allene Bryan, Miss Lena Gay.

Dedicatory Prayer by Mrs. George W. Coleman, First Vice-President W. A. B. H. M. S.

We hoped to give the portraits of these workers, with brief life sketches, but the pictures failed to come in time, and so the sketches are held for September issue. When the group on the platform was complete, Mrs. George W. Coleman offered a dedicatory prayer, and with a song the expressive service came to a close. It was too bad that to many in the audience it was a pantomime, but even the spectacle could not fail to quicken the heartbeat. The training school is turning out a fine character product, thoroughly prepared for usefulness in varied and needy fields.

THURSDAY, JUNE 24

MORNING SESSION

This was a session eagerly anticipated by many, as the General Board of Promotion was to make its first annual report, and the relation of the Convention to the Interchurch World Movement was to come up for action. The report was presented by General Director Aitchison, who was received with prolonged applause and a rising salute. He read selected portions of the report.

FIRST ANNUAL REPORT OF THE GENERAL BOARD OF PROMOTION

The Report deals with the following topics:

(1) Creation and Function of The General Board of Promotion; (2) the Past Year's Progress in Cooperation; (3) the Officers' Council and Field Representatives; (4) Spiritual Preparation; (5) Christian Stewardship; (6) the Survey; (7) *The Baptist and Missions*; (8) Baptist Democracy; (9) the Financial Campaign; (10) Institutions not in the Survey; (11) the Collection of the Funds; (12) the Distribution of Funds; (13) the Interchurch World Movement; (14) the Program for the Coming Year; (15) Spiritual Values.

The first section is historical, covering the steps leading to the creation of the Board at Denver and the

effecting of organization. "The responsibility entrusted to it and its Administrative Committee has been clearly defined—namely, that it should serve the denomination as the cooperative agency of the various Boards, Societies, State Conventions, City Mission Societies, and Educational institutions for disseminating information about them and raising money for them. The Board has been asked to create the background of interest and understanding and raise the finances for these various organizations to use in the discharge of their several responsibilities. It takes over no administrative functions of these organizations, but seeks to fix for Baptists a single vision of our world-wide responsibility with the various institutions and enterprises grouped in proper perspective and alignment."

PROGRESS IN COOPERATION

"It is no simple thing to ask seven boards and societies, with their organizations and methods worked out after years of experience, with their own special interests and constituencies, their respective traditions and policies, some of them rooted more than a hundred years deep, within a few months' time to merge their promotional functions in one board and adjust their lives to each other's requirements. To effect a mutual cooperation among thirty-five established and independent state conventions and harmonize their program with that of the seven boards and societies is more than a matter of resolution and vote. Weld that into a program which will also serve the financial needs of Baptist educational institutions and the problems become more complex. Difficult as the task is, it can be accomplished when approached in the spirit of mutual good will and confidence. The Convention should know of the spirit of patience and unselfishness and the burning zeal to serve our Lord which has animated men and women representing these various interests and institutions in making possible the mighty strides of cooperation made during the past months.

"In this connection, we must mention specially the splendid help of the Women's Home and Foreign Mission Societies. Perhaps the severest test for the whole cooperative plan came in working out the practical means of cooperation of the women's organizations. These organizations have had, as a special objective for years, the raising of missionary money. They have reached, with a highly developed organization, into the State, association and local church. In a great many churches the whole burden of the missionary enterprise has been upon these women's missionary circles. It has been hard, therefore, during the past few months, for them to suspend their special activities and find their proper place in the new plans for raising missionary money, but no boards or societies or institutions have shown a greater willingness or more unselfish spirit of devotion to the denomination's program than the women's societies."

The composition of The General Board of Promotion and Administrative Committee is so thoroughly democratic that the fullest cooperation of all our forces is made possible. The details of organization are given, showing that the interests of the allied organizations are fully represented in the Board.

HEADQUARTERS IN NEW YORK

One of the handicaps has been the wide separation of the offices of the boards and societies whose promotion work the Board is designed to dispatch. A very great and necessary step toward close cooperation and mutual understanding has been that of bringing a majority of these executive offices under one roof at New York City.

Four floors of the Holland Building, 276 Fifth Avenue, have been rented, and the following organizations are now settled in this space: The General Board of Promotion; Foreign Mission Societies; Woman's Home Mission Society; Publication Society (branch office); Board of Education; Ministers and Missionaries Benefit Board; Baptist Missionary Convention of the State of New York; New York State Board of Promotion; New York and Brooklyn City Mission Societies; Metropolitan Promotional Board. The Home Mission Society has its offices but a few blocks away. This arrangement makes possible constant communication and greatly simplifies cooperation in our common task.

THE DISTRIBUTION OF FUNDS

The whole basis of this cooperative method of raising funds has been the understanding among all the allied interests that we have pooled our budgets on the one hand and our resources on the other. Out of this pool of resources all interests are to share and share alike according to the percentage of their budgets. This does not mean that any individual or any church may not designate any or all of its money to go to certain organizations or causes. Any individual or church may so designate a gift and that designation will be strictly regarded and the donor may have the satisfaction of knowing that all of his money is being used in the cause especially dear to him. It does mean, however, that if this gift so designated is toward a budget within the \$100,000,000 fund, it should be a credit toward that budget and not an addition to it. Can there be any other method of distribution if we are to make this cooperative plan a real, effective part of our denominational life? Unless we are loyal to the principles of "share and share alike" for weal or woe, we shall reduce this great vision of cooperation to a mere wish, and admit that while we would like such an achievement, we are impotent or unwilling to pay the price for it.

Details follow as to the staff at headquarters and in the field-facts already given in *MISSIONS*.

SPIRITUAL PREPARATION AND STEWARDSHIP

The report treats of Christian Enlistment week; the special day of prayer, February 22; Baptist Minute Men and Women, and Christian Stewardship. The number of men and women in active work was about 2,673, and over 300 vacant pulpits were supplied.

"As we faced our task of raising \$100,000,000 before April 30, 1924, we found that this stupendous sum of money must be raised in practically four years' time from a denomination whose per capita giving to benevolence was \$2.87 per year. We dared not face this undertaking without first seeking to undergird our whole program with the recognition of the principles of Christian Stewardship. Therefore the Stewardship Department distributed to all churches desiring it the most helpful and inspiring literature carrying this ringing message of stewardship. We have yet to hear of any church whose members have accepted even this old Mosaic conception of stewardship which has failed to reach its allotment."

THE SURVEY, "THE BAPTIST," AND "MISSIONS"

During the year there have been over 250,000 copies of the Survey distributed. This Survey presented the challenge which initiated our New World Movement. Its careful study seldom fails to enlist enthusiastic support for the program it sets forth. It has served as a textbook for mission classes and young people's societies, been the basis of prayer-meeting services in hundreds of churches; in some Sunday schools it has been used in

place of the Quarterly, and even in churches for the responsive reading in the morning service. The Survey is the printed form of that vision we saw at Denver. . . "We are preparing for an increased demand for the Survey and Survey Helps during the coming year."

The founding of the Convention paper is described, with the purchase of *The Standard, Journal and Messenger, Pacific Baptist*, and *Zion's Advocate*. The first issue of *The Baptist* was January 31, 1920. "After the elimination of duplicates *The Journal and Messenger* brought us a net list of 5,593, *Zion's Advocate* 1,986, *The Pacific Baptist* 2,583, *The Standard* 8,736, or a total of 18,898. There have been received of new annual subscriptions up to June 1, 12,704. In addition, 32,202 subscriptions for six weeks, 3,976 for twelve weeks, and a large number for one-month, with a considerable number for six months. The average weekly circulation from January 31 to June 1 was 48,132.

"The Board recognized at the outset that it would be impossible to run such a paper as it desired at a profit under present printing conditions. It therefore set apart the sum of \$25,000 to care for the probable deficit. It is impossible at this date to forecast what the deficit this year will be. All will regret the serious illness of Dr. Crandall, editor-in-chief, who has been kept from his desk for several weeks and is regaining strength very slowly. His many friends will hope for a complete recovery.

"When The General Board of Promotion was organized, the National Societies which had published the joint magazine *MISSIONS* since 1910 offered to place the publication in the care of the Administrative Committee. The offer was accepted. Dr. Howard B. Grose, who had been editor and business manager from the first issue, was continued as editor. In January the size was enlarged, and in its new form *MISSIONS* has won fresh laurels and added to its reputation as a leader in the ranks of missionary periodicals. During the progress of the New World Movement it has rendered significant service to the cause, while holding strongly to its consistent missionary message."

FINANCIAL CAMPAIGN

The Report goes into full detail, giving lists of State Directors of Promotion, State Campaign Directors, and State Quotas; Campaign Literature, Campaign Week, and the churches that had met their allotment and been reported up to June 15. The total on June 24 was \$65,129,950. There is \$1,500,000 in conditional pledges when we reach \$87,500,000.

"Happy as we are in the wonderful achievements of the year, we cannot take time for rejoicing. *We must go on at once to victory.* Relying on God's strength and trusting in his leadership, we must rally all our forces, spiritual and material, and complete at once the subscriptions to this fund which we, in a spirit of earnest conviction, said was our fair share of responsibility in these pregnant days. We shall not be true to those men and women on our far-flung battle-line if we must send them word now that we cannot supply the things for which they have been planning and praying for the past year. It is unthinkable that our great wealthy denomination should falter for a moment in any detail of responsibility God has given us.

"*There is scarcely a church in the denomination which cannot raise its allotment if it will.* We must go on all together and go on now so that all the institutions and organizations may go forward with their plans, confident that the Baptists of the Northern Baptist Convention will not fail in their support. We, therefore, propose that this Convention register its determination to finish the task and do it at once."

PROGRAM FOR THE COMING YEAR

Now we come to the consideration of our immediate responsibilities. It has been an inspiration, a joy, to note the attitude of our people in all parts of the country toward the completion of this fund. It is not enough to say that during the remaining four years we will get, somehow, the balance of this money. It would not be fair to expect the cooperating organizations to plan their expenditures on the \$100,000,000 basis, without some definite assurance of the money. And surely we will not ask them, in this time of opportunity and need, to scale this program to the size of our present subscriptions.

The spirit of our people generally has been expressed by Rev. T. J. Parsons, District Superintendent in Indiana, when he said: "The Drive is over—the campaign has just begun."

We cannot go on to victory unless we *all go on together*. Can we not here resolve that we shall turn our backs upon our differences and our faces toward our united responsibility? This stupendous service cannot be rendered by any group of Northern Baptists—it will require the maximum effort of *all* Northern Baptists. Until every church and every individual is at work, we shall be short of our objective. We are undertaking, proportionately, the biggest program ever attempted by any denomination. It will take the utmost effort of every consecrated man and woman. If any Baptist feels that, somehow or other, this is going to be accomplished without his help, then we shall fail to the extent of his help. We cannot have victory until we are able to marshal *all* of our resources under the leadership of Jesus Christ. Let no man or woman think this is an easy task which we face.

Brethren, in this hour of strife and turmoil throughout the world, when the moral forces seem impotent because of quarreling and misunderstanding, when the righteous forces of many nations are neutralized by differences in judgment in their own ranks, can we not, as humble servants of God, clasp our hands in a pledge of mutual fidelity to God's task and present a united front against the forces of evil? We ask that in this spirit of unity and determination the Convention take the following steps:

RECOMMENDATIONS OF THE REPORT

1. That the Convention recommend that all the resources of the denomination be centered upon the immediate completion of the subscription of the \$100,000,000; that the week November 14-21 be set for final reports from the churches which have not completed their allotments. Such churches should proceed at their earliest convenience to complete their task and if possible make final report not later than the week November 14-21.

2. That the Board of Promotion in each State be asked to mobilize all its forces for the effort as indicated above.

3. That the Convention call upon all the devoted men and women of the denomination to give freely of their time and energy to this task. That we especially ask the pastors and men and women of those churches which have raised their allotments to give help and inspiration to such other churches as will welcome it.

4. That the Convention call the attention of every Baptist to the opportunity of the present hour, and that we urge all, rich and poor, to give of their money to the extension of the Kingdom as God has prospered them.

5. That the Convention request state conventions and associations, and all regular meetings of the denomination, to give a large place on the program for a presentation of this campaign and of the function of the Board of Promotion, so that as soon as possible this new method, which the denomination has adopted for raising its benevolences, may become a part of the regular life of each church.

6. That the Convention approve the continuance of the organization of the Baptist Minute Men and Women. We know of no means by which the whole denominational program may be presented to our churches more effectively than through an earnest pastor in the pulpit, supplemented by the voice of devoted Minute Men or Women.

7. That the women's societies be requested to mobilize their forces to reach the churches which have not yet raised their allotment, and to continue their activities until the whole amount is secured. Through their own organizations the women know the point of contact in many churches where further work needs to be done. They can, therefore, through their ordinary methods of spreading information and inspiration, arouse the interest and cooperation of many churches which cannot be reached in our special plans.

8. That the Convention recommend to the churches for the coming year a three-fold standard program for (1) Evangelism; (2) Stewardship—of life and property; (3) Support for our world-wide responsibilities.

The General Board of Promotion believes its work will be helpful in creating the opportunity for a great evangelistic ingathering. It is hoped that the thousands of men and women who have given of their time and strength to the financial campaign will also welcome the opportunity to assist in a great evangelistic movement.

While emphasis on Christian Stewardship needs to be constant, we recommend that the churches be requested to make special use of the period known as National Thrift Week, January 17-24, 1921, for the presentation of the Stewardship message and for the enrollment of Christian Stewards.

9. That the Convention request the Board of Promotion to prepare a method book which will seek to incorporate the best experience of all as suggestions to churches in working out such a threefold program.

10. That the Convention request The Board of Promotion to print and distribute to pastors a monthly news letter giving for the information of pastor and people the interesting developments of the denomination's agencies.

SUMMARY OF PROPOSED BUDGET EXPENDITURES 1920-21
(Approved by the Finance Committee)

	Regular	Specific
A. B. H. M. S.	\$ 956,887	\$ 336,657
W. A. B. H. M. S.	441,853	186,551
A. B. F. M. S.	1,761,287	550,000
W. A. B. F. M. S.	590,170	360,000
A. B. P. S.	339,017	34,000
M. & M. B. B.	291,100	500,000
Board of Education	200,000	500,000
B. Y. P. U. A.	15,000	
The General Board of Promotion.....	900,000	
<hr/>		
Total National Budgets	5,495,314	2,467,208
34 State Conventions	1,049,463	333,400
8 City Mission Societies	310,200	621,100
<hr/>		
	\$6,854,977	\$ 3,421,708
		\$ 6,854,977
<hr/>		
Grand Total		\$10,276,685

Dr. Aitchison presented a supplemental report on the Interchurch. This was heard with deep interest. To many it spelled the doom of the greatest cooperative movement to learn and meet the world's needs that American Protestantism had as yet conceived. Others hailed with noisy joy and glee the recommendation to sever relations. The debate was for the most part on a courteous plane, but the purpose of the majority was evident from the first. The recommendation of the report was as follows:

RESOLUTION ON INTERCHURCH RELATIONS

Resolved, 1. That we hereby register our conviction that the evangelical denominations of North America have and hold so many interests in common that they should in all practicable ways cooperate for the promotion of their common purposes and the accomplishment of their common tasks, and that we do now and herein reaffirm our earnest desire and our cordial readiness to continue and to engage in such cooperative efforts with other evangelical Protestant denominations.

2. That we desire to reassure our brethren of the great Protestant bodies with whom we have for the last year been associated in the incorporated organization known as the Interchurch World Movement of our fraternal Christian feeling and good will, and that we reaffirm the good faith and fraternity of spirit with which under the Denver resolutions we engaged to cooperate in the organization of the Interchurch World Movement, and our conviction of the abiding worth of the ideals and spirit which we together sought to embody in this organized Movement.

3. That we declare our grateful belief that the Movement has accomplished some very desirable and far-reaching results under great difficulties and handicaps, but that our experience convinces us that our cooperative relationships cannot be adequately or satisfactorily expressed in this Movement as now constituted, and that therefore our relations with the Interchurch World Movement should be discontinued as of June 30, 1920.

4. That we instruct the General Board of Promotion to make full payment to the treasurer of the Interchurch World Movement of such part of our underwritings as in the judgment of the administrative committee shall prove to be the just share of Northern Baptists of the expenses as provided for in the underwritings, and not in any case to exceed \$2,500,000.

5. That the Convention approve the continuance of existing relations with other well-established interdenominational agencies and that the General Board of Promotion be authorized to prepare at its discretion plans for further cooperative (promotional) work with other evangelical denominations and to present the same in a report to the Northern Baptist Convention of 1921.

6. That we acknowledge receipt of the invitation to participate in the Interchurch Reorganization Conference of July 8, 1920, and that the General Board of Promotion be authorized to commit to the officers of the Board of Promotion all arrangements for the termination of our relations with the Interchurch Movement.

7. That pending decision by the Convention on such plans (for further cooperative promotional work with other evangelical denominations) we authorize the General Board of Promotion to employ such interdenominational agencies as may be deemed advisable along the lines of surveys, Christian stewardship, and missionary education, with authority to incur an expense on the part of Northern Baptists not to exceed \$5,000 per month, and we recommend to the Convention that for the employment of such agencies, if found necessary, the Convention approve the addition to the budget of the General Board of Promotion of an amount not to exceed \$60,000 for the current year for the aforesaid purposes.

Discussion then began. Judge Freeman declaring that we must sever our relations absolutely with the Interchurch, declared also that we must not sever our relations with the other cooperative movements in which we had been engaged. He believed thoroughly in the cooperative principle, but not in this particular application of it. The resolutions leave us our salvage, and put a premium instead of odium

upon proper cooperation. He favored the resolutions, and recognized that they were a compromise that caused sorrow to those who advocated the Interchurch cause. They had yielded in the interest of harmony, and should be met in like generous spirit.

Dr. Cornelius Woelfkin, pastor of the Fifth Avenue Church, New York, reminded the body of some of the virtues of the Interchurch Movement. He said he knew personally of \$6,000,000 that the Interchurch brought us, independent of Mr. Rockefeller. But quite aside from money there was a background of Protestantism in this Movement. Romanism is organized, Protestantism is divided, and hence without influence in great issues. We need a Protestant consciousness, so that we may count as a world force. Romanism has a voice in world government, while the Protestant churches, numbering almost as many adherents, are without a voice. "If the Interchurch World Movement does not offer the channel for a united front of Protestantism, then we must find the way that does," he concluded.

F. W. Ayer asked how the Interchurch came to be born, and pictured the united war drives that preceded and led up to this great attempt to survey and meet world need. "We Christians haven't learned how to do this united work." He said the Baptists defeated the original plan of the Interchurch. The failure of this campaign was not a failure of the original plan, which was to reach the men and women who have God's money and don't give it for his work. Our work as a denomination will never succeed as God plans it to prosper and as we want it to prosper, until we get our non-givers to give. The Interchurch was planned to help us accomplish this. But our education has only just begun. He hoped the proposed action would be taken.

The discussion was interrupted to receive fraternal greetings from Dr. MacNeil, President of the Baptist Union of Ontario and Quebec, who accepted his warm greeting as a tribute to a sister nation. He spoke in the name of 500 churches and 60,000 members, a small people but of great spirit, who rejoiced in the growth and power of Baptists on this side the line. A happy speech, after which came devotions and adjournment.

AFTERNOON SESSION

When discussion was resumed, Mr. Tustin, of Philadelphia, said Protestants must unite to combat certain evils that are upon us. We must have some new movement that will enable us to present a united front.

There was a call for Mrs. Montgomery. She was under great strain, as this has been a heart-breaking experience to the Baptist women. She spoke with deep solemnity. There never was a time when American Protestantism was in a more critical and tragical position. "We stand not at the bar of our own generation or denomination, but before the bar of Christ. We Baptists are debtors to the Interchurch." We are making it difficult for those who seek life enlistment among the young men and women in our schools. If ever a movement was born of God this was, yet it must go.

The resolutions were then voted upon and passed by a large majority, amid glee and tears—a strange scene.

The Board's report was put in passage by a rising vote, and the affirmative was overwhelming; when, before the negative was put, Dr. Massee, of Brooklyn, claimed the floor and protested against the appropriation item of \$25,000 in the budget for *The Baptist*. He made a plea against a denominationally owned paper, and moved a substitute instructing the Board of Promotion to sell the paper to the highest bidder.

After remarks pro and con and otherwise, it was finally decided to refer the matter of denominational papers to a special committee of fifteen, to report before final adjournment.

THE PUBLICATION SOCIETY

The Publication Society, with the familiar figure of President W. G. Brimson in the chair. The Executive Secretary of the Society, Dr. G. N. Brink, gave a succinct report of the work of the year. (See abstract of report on page 432.) Despite the swelling tide of increased costs, the Society closed the year with a small balance in the treasury. The beneficent work of the Bible and Sunday school was passed in review. The chapel cars, the churches which go to the people, are continued under the auspices of both the Publication Society and the Home Mission Society. No department of the work throbs with greater vitality than that of religious education.

Dr. W. P. Behan told of the excellent plans for staff training through correspondence courses inaugurated by our two general societies at work in this country. The courses are designed to meet a wide variety of needs and whatever the worker's educational attainments the possibilities of more effective service are opened to him. Dr. W. E. Raffety reported upon the courses of study for our Sunday schools. These courses admirably present the riches of the revealed truths of God in forms true to the normal unfoldings of the human spirit.

A report of the Publication Committee was given by Dr. W. H. Main. During the past year 99 publications have been issued in many languages, dealing with the wide interests of the churches, 83 have thus far been accepted during the present year. The range of authors is wide, the Society seeks to serve our whole constituency. An appeal was made to the thinkers and leaders of the denomination to submit the fruits of their pens to the Society and thus permit them to be given to the world. This part of the session was of the helpful kind—a strong contrast.

FOREIGN MISSION SESSION

Great relief it was to come to the session of the Foreign Mission Societies, transporting us in thought thousands of miles from Buffalo and business. Officers of the Societies and missionaries were on the platform, and the program moved forward with unbroken interest, inability to hear being the one drawback. The attendance was large after such a day, and the sight of Dr. Mary Stone alone was worth the effort involved in attendance.

The reports were distributed and briefly presented. The general topic was "What the New World Movement Will Accomplish in the Foreign Field." Secretary Joseph C. Robbins told about it in Burma and Bengal-Orissa, and divided his time with Rev. W. L. Ferguson, who represents South India, including the famous Telugu Mission. Mr. Ferguson said two things were needed in South India—to keep what we've got and reach out and get more. He told how the mission last September transferred a whole field to the care and control of the Telugu Convention. He had seen no enthusiasm higher at any convention than the spirits of the Telugu Christians when in the presence of the great throng at Kurnool the officers put their signatures to the documents and then all joined in the doxology. (The picture of the Kurnool meeting is on page 410.) The message these Telugu Christians sent by him was: "Please convey to the Christians of your country our gratitude for their confidence in us."

Mrs. Montgomery presided while the representatives of her Society were heard. Miss Nellie G. Prescott, Foreign Secretary, who went to the Orient last winter, described what our Movement would mean to the women and girls of the Orient. For one thing, men and women will go there. We have never properly staffed our mission fields, and are now hoping to staff and equip them. A graphic picture she drew. Then, we shall maintain the school work begun by the women fifty years ago, give Assam a hospital for women and children, and take up some of the opportunities waiting for years.

Miss Ida B. Elliott, principal of a girls' school in Mandalay, said it is being recognized in Burma that girls really have a soul. It is now quite fashionable for girls to be in school. More than 30,000 boys and girls are now registered in our schools.

It was a high favor and privilege, indeed, said Mrs. Montgomery, to be able to introduce Dr. Mary Stone, the first Chinese woman to receive a medical degree from any European or American college. "The most popular woman in China," she was named, and you can see why. She conducts one of the largest and best-equipped hospitals in China, and has done a simply wonderful work. Readers of *MISSIONS* will remember the fine portrait of her in May issue, and the address by her containing the same facts concerning China's piteous need which she now gave. The charm of her story, so simply told, cannot be caught on the page. "It is a great privilege to speak here. I felt quite at home when I saw so many faces I knew in China." That was the beginning. She made the destitution in China so plain that no one could forget it, and her repeated desire that she might interest all more deeply in her people ought to be realized. Heathenism has no hospitals. Hospitals are the products of Christianity. It was the Lord Jesus who started three clinics along the shores of Galilee, and started also this beautiful art of nursing—demonstrated love in action. So she led us on to her climax, "The Lord has raised you to meet this crisis in China."

Secretary James H. Franklin paid high tribute to Dr. Stone, and then introduced Dr. Charles B. Tenny, of Japan, who knows that country thoroughly and

states a case that we ought carefully to consider. "Japan is the key to the Orient. Is Japan aiming to be the Prussia of the Far East?"

"The war lords are still in the saddle in Japan today. The greatness of Japan has been built up on a military machine, but the recent acts of Japan in Korea, China, and Siberia, are the acts of the military machine and not of the Japanese people."

What is the American attitude toward Japan? On what side shall our influence be cast? Shall we so alienate the sympathy and respect of the great body of the young democratic leaders as to set back the hands on the clock of progress? It is our yellow press that gives color to Japanese fear of us. The fact that America, through the utterances of some papers and the speeches of some senators and representatives, had given Japan cause to fear that America's influence would be thrown on the side of the old war lords. He said that we needed fewer naval bases in the Pacific and more Christian schools and hospitals in the Orient, and that the Baptist New World Movement was the answer to the challenge to the settlement of the Japanese problem.

Dr. Franklin closed the inspiring session with an address that had heart warmth to make the facts live, as he told of the Foreign Society's contributions in sending a Frenchman to France to minister to those in the devastated regions, and Dr. Brooks to Czechoslovakia and the Balkans. Now Waldo Heinrich was to go to Alsace Lorraine. He spoke of the life enlistment in Denison, where sixty young men and women say they are ready to go to missionary service. Life is the supreme thing. Let us go out determined that with the dollars we will give ourselves. The day closed with the missionary atmosphere and spirit, like a benediction.

FRIDAY SESSIONS

The morning session was devoted to reports. The Committee on Place of Meeting reported invitations from Seattle, Atlantic City, Omaha, and Milwaukee for 1922, and recommended that the Convention of 1921 be held at Winona Lake, Indiana. This was voted. A new audience hall seating many thousands and pronounced acoustically perfect is one of the chief attractions.

The report on city missions was made by Dr. C. H. Sears, of New York. The recommendations call for a city organization of our churches for establishing new churches, evangelizing new Americans, sustaining churches in new communities, where self-support has proved impracticable, and other work. Through this agency the churches should cooperate with other denominations, as in Vacation Bible School movements, etc. The report was adopted.

The Committee on Standardization of the Ministry reported on the small number of candidates for ordination and the failure of so many to meet the minimum requirements. The committee recommended transfer of its duties to the Board of Education, and this was voted.

The report of the Ministers and Missionaries Board was presented by Col. E. H. Haskell, President, and Secretary E. T. Tomlinson, who explained the pen-

sion system. A synopsis is given on page 435. At the announcement of over \$6,000,000 now in this fund there was great applause.

During the session there was a remarkable devotional service led by Dr. Geistweit, of St. Louis, assisted by his son, who is one of the rare singers of gospel hymns. Father and son created an atmosphere that stilled, sweetened, and spiritualized the great audience. Few will forget the three affirmations—I know whom I have believed; we know that all things work together for good to them that love God; and we know that if our earthly house of this tabernacle is dissolved, we have a building eternal in the heavens.

Friday afternoon was given to a series of eleven conferences, covering Local Church Efficiency, Young People's Work, Social Service, Open Forum, Religious Education, World Wide Guild, Children's World Crusade, Boys' Work, City Missions, Rural Church, and Recruiting for Foreign Service. The interest in these group meetings was keen.

The evening session had two addresses and a stereopticon lecture by Rev. S. R. Vinton. Dr. Wallace Buttrick spoke on "The Education of the American Negro," and we save his address for the September issue, as it fits the special subject.

The first address of the evening, by Prof. A. E. Jenks, of Cornell, on "The Spiritualization of American Democracy," was an illuminating discussion of one of our most urgent problems. He defined "Americanization" as a national movement to hasten the assimilation of new-comers into the best in American life. We ought not to do it by compulsion or to require any man to cast his mother tongue utterly aside. It should be done by trained leaders, this assures introduction into the noblest ideals of America by those who understand those who enter our gates. We must undertake the task in the spirit of the Golden Rule. It is a great adventure to go to a strange land, there to make your contribution to the common good. To assist in the achievement of this adventure is to share in the joy of pioneer and missionary. Our Christianity in America is on trial, what will be the verdict?

THE SATURDAY SESSIONS

The morning session was important, as it included action upon the \$900,000 budget offered by the General Board of Promotion. First came the Survey Committee's report by Dr. Padelford, Executive Secretary. Then reports from the Committee on Chaplains by Dr. S. Z. Batten, with second by Chaplain J. Madison Hare; on the Roger Williams Memorial by President Hunt; on the Five Year Program by Dean Shailer Mathews, who announced a historical study of the five year period with report next year.

Dr. Villers spoke for the Committee on Evangelism, making an earnest plea for personal evangelism. He was followed by Dr. Goodell, of the Federal Council. Both speakers gave strong, living gospel messages. Dr. Goodell said that if some cooperative efforts had failed, all the more we should stand by those that had been tested and had for years bound us together. He was most cordially received.

Then Dr. Geistweit led another unique devotional service, again spiritualizing the atmosphere. He has promised to give our readers his touching story of the Australian newspaperman and his poem, set to music by Mr. Excell and sung with wonderful effectiveness by Dr. Geistweit's gifted "laddie." We hope to give the song as well. Such services are a rare benediction. The absolute silence attested the powerful influence.

This was admirable preparation for the report presented by George W. Coleman, of the Finance Committee. He explained the care with which the budget was made, how it had been scrutinized for weeks by various committees to reduce it to the lowest point without sacrificing the great end of completing the \$100,000,000 campaign, and how it had been cut \$100,000. He was followed by Mr. Bond, Mr. Estabrook, and Mr. Tustin, who as business men all spoke for giving the Board the means to do the great work assigned to it. The vote was unanimous, and the great audience, which had been intensely interested, sang the doxology with fervor. Dr. Aitchison received an ovation as he came forward with face beaming, and declared, "I am confident now that we are going to get the \$100,000,000. I promise you before God to give you an accounting for every dollar next year." Whereupon the applause broke out again. The scene was memorable, marking the passing into a better day of individual service throughout the denomination.

THE MISSIONARIES' AFTERNOON

The afternoon session was given to the presentation of home and foreign missionaries, a great number of whom crowded the spacious platform, awakening deep feeling in the audience. Group followed group, sometimes a group rising on the floor when called. No like commingling of missionary workers has been seen hitherto, and it represented beautifully the new unity of spirit in which all our forces are working together for God's glory.

Secretary J. C. Robbins introduced a large throng of Burman missionaries, who were spoken for by Prof. Currier, of Rangoon College. Miss Prescott introduced Miss Julia Parratt to represent the women workers.

Bengal-Orissa, represented by Rev. Jos. Brown, of Cardpoor, four missionaries appearing on the platform.

South India came next with six or eight missionaries. Miss Margaret Moran, of our recent deputation work, gracefully and efficiently speaking for them.

Assam had as large a representation, Dr. S. A. D. Boggs being their speaker. Miss Elizabeth Kay spoke for the Normal Training School at Nowgong.

Dr. Franklin had nearly forty missionaries from China on the platform or on the floor to rise. Raymond Capen voiced their messages. Miss Fannie Norcott spoke of children's work there. Dr. Thompkins told of hospital work. Miss Relyer of service near Shanghai. Dr. Franklin P. Lynch, who had labored for months at a time without seeing a white face, made a good speech for Africa.

Miss Munroe, of Yokohama asked help for the women and children of Japan, and did it well.

Home Missions came next. Charles R. Brock introduced Rev. F. McPleasant, a member of the Indian race, son of a chief, but preferring to be a Baptist minister, he refused his native prerogations and lead his people in Christian work.

A quartette of Indian boys captured the audience.

Mrs. Geo. Caleb Moor called upon Mrs. Westfall, who presented a platform almost full of Home Mission women workers. The audience greeted them rising.

Miss Mabel Parsons told of the wonderfully efficient work at Spelman. Miss Isabel Crawford proved as usual one of the most popular speakers of the convention platform. She is laboring now for the remnant of Indians in New York. Miss Nell Morgan spoke for the work in Wyoming. Miss Troeck, so long a faithful worker at Ellis Island, was asked to speak this time for her new Christian center at Chicago.

Central America was represented by Miss Martha Howell. She brought forward a young Negro girl as a trophy of grace. Miss Noyes, of Indiana Harbor, Ind., near Chicago, told of her important work.

Rev. E. G. Sims gave an exhibit of what he is doing to resuscitate run-down churches.

Mr. Detweiler presented two groups of workers in the far south-west—the Latin-American field.

Prof. Hovey introduced Pres. C. H. Maxom, of Bishop College, who told of his colored students.

Secretary Brink presented Dr. Reddick, of Georgia Colored State Convention.

Mr. Brimson introduced Secretary Chalmers, who, on behalf of the Publication Society, introduced the men and women who are laboring in general work.

This closed a long, but interesting program. Mrs. Strickland after the service gave her excellent impersonation, "Italia Redeemed."

The Men's Brotherhood Banquet and the Women's Banquet came at 5.30, and there was a reception by the Convention in the evening, all largely attended.

SUNDAY SERVICES

We can only say here that Dr. E. A. Hanley, of Rochester, preached a notable Convention sermon in the Auditorium, his theme the cross, the whole in the line of the Convention motto, "Christ supreme." The young people's mass-meeting in the afternoon was in charge of Rev. E. L. Dakin, and of much interest. The evening brought a historical address by Dr. A. K. De Blois on "Social Rights and Baptist History," a striking presentation of facts not sufficiently known; an impassioned plea for the preservation of our liberties by ex-President Schurman, of Cornell; and one of his illustrated missionary talks by Rev. Sumner R. Vinton, who is a past master in this art, which appealed through eye and ear to all present.

THE MONDAY SESSIONS

Dr. Carter Helm Jones, chairman of the Resolutions Committee, introduced the following declara-

tion regarding the Peace Treaty, and it was passed with a great aye.

Since our nation should be loyal to the obligations, direct and indirect, which it incurred when, under clear providential leadership, it threw its resources of treasure and far more precious blood into the defence of free institutions; and since these obligations have not been fully met by our victories in battle, but involve our whole-hearted cooperation with the nations which were our brothers in arms in further sacrifices to promote the ends of a Christianized civilization and a world peace; therefore we, the representatives of a million and a half of Northern Baptists in Convention assembled, deeply deplore the failure of the President and Senate of the United States to come to terms of agreement in ratification of the Treaty of Peace and Covenant of Nations, thereby leaving the world in chaos, ignoring the plainly indicated desire and will of the people, and forfeiting our conceded leadership in world reconstruction. We express our conviction that such great moral issues should not be degraded to the plane of partisan politics, and respectfully urge upon our President and Senate the ratification of the Treaty, with suitable reservations, at the earliest possible moment.

Then came the always deeply interesting presentation of new appointees for the foreign field. Six spoke for each foreign society, instead of hearing from all. The brief biographies and pictures of the outgoing and already outgone missionaries are given on other pages in this issue. The service was one of the most impressive of the week.

The evening was stirring. "Sam" Higginbottom is himself a great missionary. He roused his hearers to enthusiasm as he spoke on "Economic Reconstruction Through Christianity," telling how it worked in India. Raymond Robins increased the enthusiasm to high pitch by "America's Answer to the Bolshevik Challenge." Then came a pageant presenting foreign and home lands answering to the call of Christ—fine groupings of color, with touching appeal from India. And again Mr. Vinton brought his vivid illustrations to deepen the impressions already made.

THE CLOSING DAY (BY TELEGRAPH)

The morning was for business unfinished and new. The final registration was 3,643 delegates, 217 visitors, a total of 3,860. Mr. F. W. Ayer reported the total of the Laymen's Fund at \$10,000,000. Greetings were sent to Mrs. Montgomery, who was run down by an automobile Monday evening, severely injuring her left arm and shocking her, so that surgeons enjoin six weeks' rest. Dr. Woelfkin led in prayer for her recovery. Over \$1,200 was raised for those injured by the fall of the scaffolding when the Convention picture was to be taken. The special committee on *The Baptist* recommended continuing the paper, with \$25,000 for deficit, and appointing a committee of five to study the question of future relations and of denominational papers, reporting in 1921. Report was adopted.

Secretary Bitting asked the Convention to decide between May and June as the time for future Conventions, and after considerable warm discussion June won the vote. Dr. Carter Helm Jones presented the final report of the Committee on Resolutions, and it was passed with frequent applause. A special committee was appointed for the Lord's Day Alliance. A number of delegates spoke on cooperative obligations, among them Drs. Shaw, Twomey, and MacArthur, and Judge Clinch. Hon. Corwin S. Shanks, of Washington, presented the report of the committee on readjustment

of grants, scaling the allotments or gifts according to funds on hand, but looking forward to the full amount later.

The topic of the afternoon was "The Functioning of the Local Church." Dr. A. W. Beaven, speaking on "Organization for Service," asked for groups and leaders for efficiency. We get together when we take up our common task. Dr. J. M. Stifler advocated some modern methods of religious education in the parish, having tried these in Evanston, Illinois, with good success, and seen a course of religious training put on in the public schools after or before school hours. The Evanston Board of Religious Training will supply literature on the subject. Dr. H. C. Applegarth, speaking on Stewardship, said that the giving of money is the test of Christianity. Rev. Allan Hoben on Community Life urged a union of the social needs.

The evening had two great themes for addresses—"Chaos or Christ," by President E. Y. Mullins, and "The Lordship of Christ in History and Experience," by Dr. A. T. Fowler. The climax came with Mr. Vinton's pictures and address on "Some New World Achievements and Objectives," leading to consecration, and the closing devotional period, one of thanksgiving and praise, led by Dr. F. E. Taylor, of Indianapolis. A good ending.

OFFICERS OF CONVENTION AND SOCIETIES

NORTHERN BAPTIST CONVENTION

President, Ernest L. Tustin, Pennsylvania.
First Vice-President, Rev. J. C. Massee, New York; Second Vice-President, Mrs. M. G. Edmands, California.
Corresponding Secretary, Rev. W. C. Bitting, Missouri.
Recording Secretary, Rev. Maurice A. Levy, Mass.
Statistical Secretary, Rev. Charles A. Walker, Penna.
Treasurer, Frank L. Miner, Iowa.

FOREIGN MISSION SOCIETY

President, Carl E. Milliken, Maine.
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1. G. E. Gates
 2. Helen S. Baldwin
 3. J. W. Decker
 4. Margaret Laws
 5. H. C. Nycum
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 7. Florence Boston
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 9. Mrs. Denham
 10. R. L. Crook
 11. R. H. Moorman
 12. Mrs. Moorman
 13. F. M. Derwacter
 14. Mrs. Derwacter

15. Herbert Hinton
 16. A. T. Fishman
 17. Mrs. Fishman
 18. C. G. Smith
 19. Vida Post
 20. P. W. Ziemann
 21. C. W. Wood
 22. Dorothy Shaw
 23. A. S. Woodbourne
 24. Mrs. Woodbourne
 25. J. H. Covell
 26. B. M. Johnson
 27. Dryden Phelps
 28. C. L. Klein

NEW APPOINTEES OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Newly Appointed Missionaries of the American Baptist Foreign Mission Society

MANY OF THESE APPOINTEES WERE PRESENTED TO THE CONVENTION AT BUFFALO: SOME HAVE ALREADY SAILED: OTHERS GO OUT THIS AUTUMN

- BALDWIN, HELEN L.** (Fiancée of Gordon E. Gates.)
Birthplace: Verona, N. J.
Church Membership: First Methodist, Bangor, Maine.
Education: Colby, A. B., 1919; Boston University, graduate work, 1919-1920.
Designation: Burma.
- BOSTON, FLORENCE F.** (Fiancée of Henry W. Decker.)
Birthplace: Warrenton, Va.
Church Membership: Warrenton, Va., Baptist.
Education: Farmville Normal School, 1913; Westhampton College, B. A., 1917.
Designation: China.
- CLARK, STEWART S.**
Birthplace: Springfield, Mass.
Church Membership: First Baptist, Holyoke, Mass.
Education: Massachusetts Agricultural College, B. S., 1918; George Peabody School for Teachers, M. A., 1919; Springfield Y. M. C. A. College, War Work Course, 1917; Columbia Teachers College (studying for doctorate).
Designation: Probably China.
- COOPER, HOWARD N., M. D.**
Birthplace: Springfield, N. Y.
Church Membership: First Baptist, Little Falls, N. Y.
Education: Colgate University, A. B., 1917; Cornell University, Medical, M. D., 1920.
Designation: Not made.
- COSSUM, WILFORD W.**
Birthplace: Ningpo, China.
Church Membership: Woodlawn Baptist Church, Chicago, Ill.
Education: Denison University, Ph. B., 1917; University of Chicago, graduate work.
Designation: China.
- COSSUM, MRS. W. W. (Anne Doster).**
Birthplace: Harveysburg, Ohio.
Church Membership: Woodlawn Baptist Church, Chicago, Ill.
Education: Doane Academy, Granville, 1914; Denison University, 1917.
Designation: China.
- COVELL, J. HOWARD.**
Birthplace: Athens, Pa.
Church Membership: Asylum Avenue Baptist Church, Hartford, Conn.
Education: University of Rochester; Hartford School of Religious Pedagogy; Brown University, A. B., 1920.
Designation: Japan, three-year term.
- CROOK, RUDOLF L., M. D.**
Birthplace: Sweden.
Church Membership: Bethany Swedish Baptist, St. Paul, Minn.
Education: Bethel Academy; University of Minnesota, B. S., B. M., and M. D.
Designation: Not made.
- DECKER, HENRY WALKER, M. D.**
Birthplace: Lahore, Orange Co., Va.
Church Membership: First Baptist, Richmond, Va.
Education: Fork Union Military Academy; Richmond College; Medical College of Virginia, M. D.
Designation: China.
- DECKER, REV. JOHN WILLIAM, TH. D.**
Birthplace: Lahore, Orange Co., Va.
Church Membership: North Pamunky Baptist, Virginia.
Education: Richmond College, M. A.; Southern Baptist Theological Seminary, Th. D.
Designation: China.
- DENHAM, THOMAS S.**
Birthplace: Woodlandville, Boone Co., Mo.
Church Membership: First Baptist, Columbia, Mo.
Education: University of Missouri; William Jewell.
Designation: Probably Philippines.
- DENHAM, MRS. T. S. (Emma Pade Mowry.)**
Birthplace: McCook, Nebraska.
Education: Nebraska University; State College of Albany; Missouri University, 1917.
Designation: Probably Philippines.
- DERWACHTER, REV. FREDERICK M.**
Birthplace: Zanesville, Ohio.
Church Membership: North Bennington, Vt., Baptist (pastor).
Education: Denison University, 1912, A. B.; Newton Theological Institution, B. D., 1915; S. T. M., 1916.
Designation: Japan.
- DERWACHTER, MRS. F. M. (Miriam Wood).**
Birthplace: Newport News, Va.
Church Membership: North Bennington, Vt.
Education: Vassar College, 1917.
Designation: Japan.
- FISHMAN, REV. ALVIN T.**
Birthplace: Sac City, Iowa.
Church Membership: University Baptist, Champaign, Ill.
Education: Southern Illinois Normal University, 1913; University of Illinois, 1916; University of Chicago, graduate work, 1919-1920.
Designation: South India.
- FISHMAN, MRS. A. T. (Lois Rumsey).**
Birthplace: Fairbault, Minn.
Church Membership: University Baptist, Champaign, Ill.
Education: James Milliken Academy, 1912; University of Illinois.
Designation: South India.
- GATES, GORDON ENOCH.**
Birthplace: Warner, N. H.
Church Membership: People's Baptist, Dover, Maine.
Education: Foxcroft Academy, 1915; Colby College, A. B., 1919; Harvard University, graduate work, 1919-1920.
Designation: Burma.
- HINTON, REV. HERBERT E.**
Birthplace: Littleton, Mass.
Church Membership: First Baptist, Holliston, Mass.
Education: Gordon Bible College; New Hampton Literary Institute, 1913; Bates College, A. B., 1917; Newton Theological Institution, 1919, B. D., S. T. M., 1920.
Designation: Probably Rangoon, Burma.
- JOHNSON, BENJAMIN M.**
Birthplace: Port Richmond, Staten Island, N. Y.
Church Membership: Park Baptist Church, Port Richmond, S. I.
Education: Colgate Seminary, 1918; Colgate University, B. Th.
Designation: Probably Assam.
- KLEIN, CHESTER L.**
Birthplace: Sandusky, Ohio.
Church Membership: First Baptist Church, Sandusky, Ohio.
Education: Doane Academy, 1917; Denison University, A. B., 1920.
Designation: Rangoon, Burma, three-year term.
- LAWS, MISS MARGARET B. (Fiancée of J. W. Decker.)**
Birthplace: Baltimore, Md.
Church Membership: Bedford Heights Baptist, Brooklyn, N. Y.
Education: Packer Collegiate Institute, 1917; Westhampton College, A. B., 1919.
Designation: China.
- MOORMAN, REV. ROBERT H.**
Birthplace: Braymer, Mo.
Church Membership: First Baptist Church, Casper, Wyoming.
Education: William Jewell, A. B., 1913; Southern Baptist Theological Seminary; Newton Theological Institution, Th. B., 1918.
Designation: South India.
- MOORMAN, MRS. R. H. (Essie Fellstrom.)**
Birthplace: Chicago, Ill.
Church Membership: First Baptist, Casper, Wyoming.
Education: Jennings Seminary; Liberty Ladies' College, 1913; Lectures, two years, Louisville Seminary.
Designation: South India.
- NYCUM, HOMER C.**
Birthplace: Keota, Iowa.
Church Membership: First Baptist, Dayton, Ohio.
Education: Central University of Iowa, A. B., 1913; University of Cincinnati, Engineering College, 1920.
Designation: Moulmein, Burma (?).
- PHELPS, DRYDEN L.**
Birthplace: Fountain, Colo.
Church Membership: First Baptist, Waterville, Maine.
Education: Los Angeles High School; Yale College, A. B.; Yale School of Religion, B. D.
Designation: Probably China.
- POST, MISS VIDA.** (Fiancée of C. G. Smith.)
Birthplace: Sandy Creek, N. Y.
Church Membership: Hartsville Baptist, Purdy Creek, N. Y.
Education: Mount Holyoke College; Baptist Institute for Christian Workers, 1920.
Designation: Jorhat, Assam.
- RANDLE, REV. LOUIS H.**
Birthplace: Litchfield, Ill.
Church Membership: First Baptist, Pittsford, N. Y.
Education: Shurtleff College, A. B., 1917; Rochester Theological Seminary, Th. B.
Designation: China.
- RANDLE, MRS. L. H. (Marie Crawford.)**
Birthplace: Albany, Oregon.
Church Membership: First Baptist, Pittsford, N. Y.
Education: Shurtleff College, A. B.
Designation: China.
- SHAW, MISS DOROTHY.** (Fiancée of Rev. Chester F. Wood.)
Birthplace: Marblehead, Mass.
Church Membership: First Baptist, Marblehead.
Education: Marblehead High School, 1916; Jackson College, A. B., 1920.
Designation: China.
- SMITH, CHARLES G.**
Birthplace: Siler City, N. C.
Church Membership: Upland, Pa., Baptist.
Education: Wake Forest College, A. B., 1913; M. A., 1918; Crozer Seminary, B. D., University of Pennsylvania (M. A. in June 1920).
Designation: Jorhat, Assam.
- WOOD, REV. CHESTER F.**
Birthplace: Woburn, Mass.
Church Membership: West Somerville, Mass., Baptist.
Education: Colby College, 1914; Newton Theological Institution, 1917.
Designation: China.
- WOODBURNE, REV. A. STUART, PH. D.**
Birthplace: London, Ontario, Canada.
Church Membership: First Baptist, Evanston, Ill.
Education: McMaster University, A. B., 1906; M. A., 1910; University of Chicago, D. B., 1917; Ph. D., 1918.
Designation: Kurnool, South India (sailed for field April 3, 1920).
- WOODBURNE, MRS. A. S. (Helen L. White.)**
Birthplace: Medonta, Ontario, Canada.
Church Membership: First Baptist, Evanston, Ill.
Education: High School, Toronto, Canada.
Designation: Kurnool, South India (sailed for field April 3, 1920).
- WYATT, HENRY O.**
Birthplace: Ino, Va.
Church Membership: Calvary Baptist, Richmond, Va.
Education: Fork Union Military Academy, 1912; Richmond College, A. B., 1916; Crozer Seminary, B. D., 1920; University of Pennsylvania, M. A., 1920.
Designation: Jorhat, Assam.
- WYATT, MRS. H. O. (Elizabeth Young.)**
Birthplace: Carlisle, Lanarkshire, Scotland.
Church Membership: North Chester Baptist, Chester, Pa.
Education: Hamilton Academy, Hamilton, Scotland; Baptist Institute of Christian Workers, Philadelphia.
Designation: Jorhat, Assam.
- ZIEMANN, PERCY P. W.**
Birthplace: Preston, Ontario, Canada.
Church Membership: St. John's Rd. Baptist, Toronto, Canada.
Education: Woodstock Baptist College; McMaster University, A. B.; Crozer Theological Seminary.
Designation: Waseda, Japan, three-year term (sailed for field April 3, 1920).

NEWLY APPOINTED MISSIONARIES OF THE WOMAN'S FOREIGN MISSION SOCIETY



Leila Droz



Ida Davis



Ruth Mather



Frieda Peter



Sara Downer



Charma Moore



Irene Pennington



Dorothy Dowell



Ruth Hall



Arcola Pettit



Ethel Speiden



Bessie Williford



Ethel Nichols



Margaret Winn



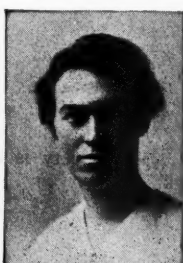
Louise Jenkins



Marian Boss



Effie Adams



Faith Hatch



Marjorie Fleming



Lena Keans



Mabel Stumpf



Ethel M. Jones



Ethel Cronkite



Gertrude Anderson



Anna Clark

THESE MISSIONARIES HAVE ALREADY SAILED FOR THEIR FIELDS THIS YEAR



Anna Dahlgren



Emily Miller



Anna Hagquist



Enid Johnson



Helen Yost



Beulah MacMillan



Ellen Martien



Ruth Sperry

LIST OF CANDIDATES

ADAMS, EFFIE L.
Birthplace: Northboro, Mass.
Church Membership: Calvary Baptist, Washington, D. C.
Education: Framingham Normal; Philadelphia Bible Training School; taught seven years.
Designation: Burma.

ANDERSON, GERTRUDE
Birthplace: Rochester, N. Y.
Church Membership: First Baptist, Newton, Mass.
Education: Graduate Wellesley College; Hartford Bible School; taught in South.
Designation: Burma.

BLAKELY, A. VERA, R. N.
Birthplace: Delmar, Tioga, Pa.
Church Membership: First Port Allegany, Pa.
Education: Graduate Bryant St. Children's Hospital, Buffalo; one year Normal School; nineteen months army work.
Designation: Assam.

BOSS, MARION H.
Birthplace: Binghamton, N. Y.
Church Membership: Delaware Baptist, Syracuse, N. Y.
Education: Graduate Syracuse University; taught three years; one year Gordon Bible College.
Designation: South China.

BRUNNER, GENEVRA
Birthplace: Lincoln, Neb.
Church Membership: First Baptist, Los Angeles, Cal.
Education: One year Franklin; one year correspondence, Chicago University; taught music seven years; graduate Dr. White's Bible School.
Designation: South India.

CLARK, ANNA R.
Birthplace: Dabney, Kentucky.
Church Membership: First Baptist, Bloomington, Ind.
Education: Graduate Indiana University; National Training School Y. W. C. A., summer 1919; taught seven years.
Designation: East China.

CRONKITE, ETHEL M.
Birthplace: Bath, Mich.
Church Membership: Hartford Baptist.
Education: Ripon, Wisconsin College one winter; Kalamazoo State Normal College; graduate Baptist Missionary Training School.
Designation: Bengal-Orissa.

CUMMINGS, MILDRED L. (Not sailing this year.)
Birthplace: Eau Claire, Wis.
Church Membership: First Baptist, Eau Claire.
Education: Graduate Superior State Normal School; taught ten years.
Designation: Burma.

DAVIS, IDA W.
Birthplace: New London, Conn.
Church Membership: Fifth Street Baptist, Newark, Ohio.
Education: One summer term Ohio University; one summer term Michigan State Normal; Graduate Bible Teacher's Training School, N. Y. C.
Designation: Burma.

DENISON, MYRTLE C., R. N.
Birthplace: Meriden, Conn.
Church Membership: Main Street Baptist, Meriden.
Education: State Normal School; St. Luke's Hospital; taught in grammar schools.
Designation: West China.

DORRIS, GLADYS A., R. N.
Birthplace: Pleasant Point, Nova Scotia.
Church Membership: Evangelical, W. Somerville, Mass.
Education: Public Schools, Nova Scotia; second rank teacher's license.
Designation: South India.

DOWELL, DOROTHY
Birthplace: Denver, Colo.
Church Membership: Fourth Baptist, Providence, R. I.
Education: Northfield Seminary, three and a half years; Brown University, one year; graduate B. M. T. S., Chicago; graduate Teacher's College, 1920; one year Mission work.
Designation: Philippine Islands.

DOWNER, SARA B.
Birthplace: Durango, Colo.
Church Membership: Edgerton Pl. Baptist, Kansas City, Kansas.
Education: Graduate Mt. Holyoke College; taught one year.
Designation: West China.

DROZ, LELIA B.
Birthplace: Athens, Ohio.
Church Membership: Monroe Baptist.
Education: Graduate Central College; taught five years.
Designation: Assam.

FLEMING, MARJORIE
Birthplace: Murraysville, Ohio.
Church Membership: First Baptist, Columbus, Ohio.
Education: Denison University, two years; graduate Ohio State University; Wettenberg College, summer session; Miami University, summer session; Gordon Bible College; taught three years.
Designation: South China.

GLAZIER, ALICE C., R. N.
Birthplace: Greeley, Colo.
Church Membership: First Baptist, Greeley.
Education: St. Luke's Hospital.
Designation: Bengal-Orissa.

HALL, RUTH H.
Birthplace: Mansfield, Pa.
Church Membership: Erie Avenue Baptist.
Education: Mansfield State Normal School; Home nursing course; taught in grammar schools.
Designation: South China.

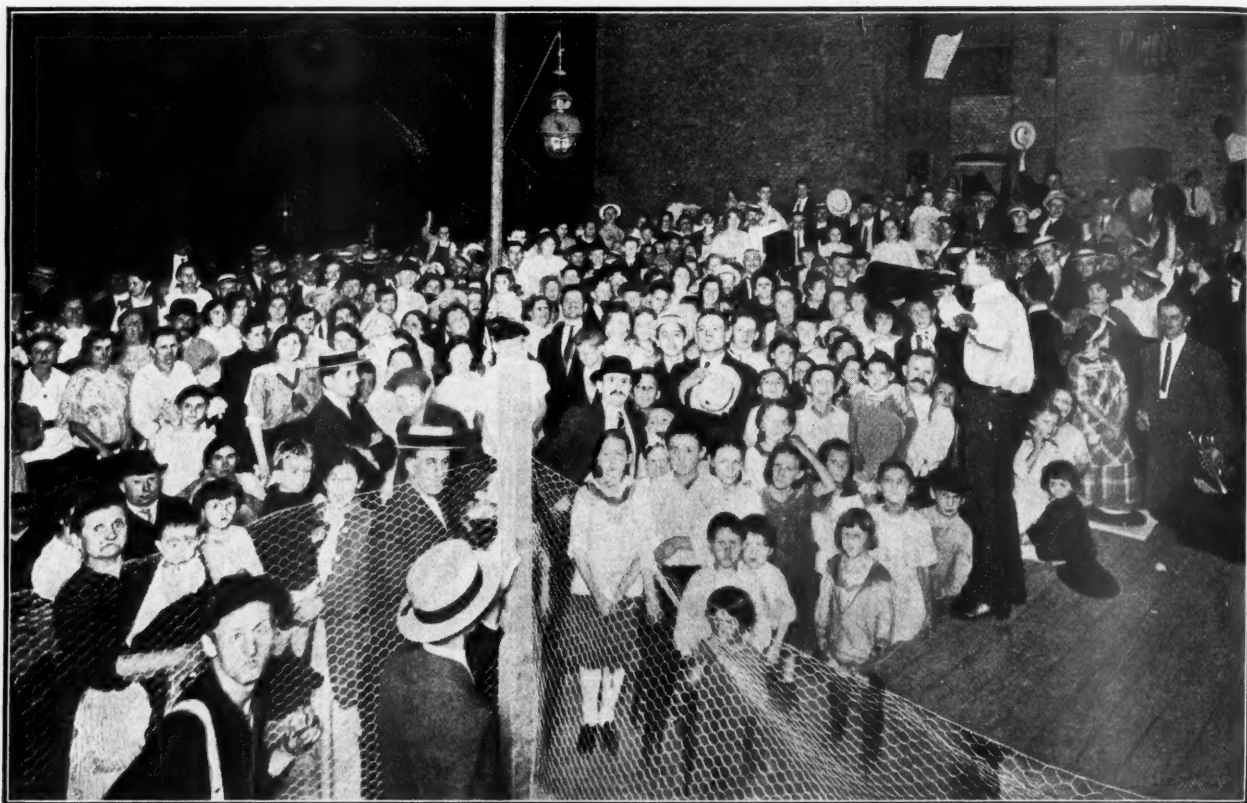
HATCH, F. FAITH
Birthplace: Escondido, Cal.
Church Membership: First Baptist, Escondido.
Education: Graduate State Normal, San Diego; graduate University of Redlands; University of California, August, 1917, to August, 1918; and from June, 1919, to August, 1919; taught seven years.
Designation: Burma.

JENKINS, LOUISE
Birthplace: Fitchburg, Mass.
Church Membership: First Baptist, New Haven.
Education: Graduate Mt. Holyoke College; taught six years college; computing at observatory two years.
Designation: Japan.

JONES, ETHEL
Birthplace: Des Moines, Iowa.
Church Membership: Christian Church.
Education: Drake University, Ph. B., 1908; University of California, M. A., 1918.
Designation: Burma.

JONES, INEZ, R. N.
Birthplace: Minerva, N. Y.
Church Membership: Calvary Baptist, Syracuse, N. Y.
Education: Graduate Syracuse University; graduate nurse.
Designation: South India.

(For further list, see p. 445.)



THE MEGAPHONE DEVICE WHEREBY THE EVANGELIST SECURED ATTENTION

One Hundred Against Three

BY COE HAYNE

WHEN our Hungarian missionary, Nikolas Dulitz, commissioned by the New York City Baptist Mission Society and the American Baptist Home Mission Society, began his work in the metropolitan district, he saw at once that he should not confine his activities within the four walls of the church provided his people, for his heart was stirred by the needs of the vast unevangelized hordes along the East River; obeying a no uncertain call and without waiting for an appropriation necessary to purchase a tent, he started evangelistic meetings in a vacant lot around which he was allowed to build a wire fence.

It was on Seventy-ninth Street near Avenue A and the East River that Nikolas Dulitz' "fence meetings" created a sensation which was expressed by the denizens of that congested quarter of the city in various ways. The roughest element in the neighborhood, as well as the peace-loving seekers after the truth, attended the meetings and packed the enclosure from the very first night. From the beginning it was evident that an organized opposition composed of atheists and Bolsheviki was determined to break up the meetings. Dulitz could not preach because of the boisterous manner of men of various ages who lined the sidewalk as well as occupied seats within the vacant lot. The missionary had two assistants,

young men from a theological seminary, who, as volunteers, had been sent to him for the summer's evangelistic campaign. There were in the audience, also, members of the First Hungarian Baptist Church of New York City. For several nights the worshippers could do little more than sing, but they sang right lustily. It took real courage for the little band to persevere in their unique form of service in this godless section of the city. His own people as well as many Jews and Roman Catholics in those nightly audiences begged Dulitz to call a policeman to his assistance to preserve order.

"But my dear friends," said the missionary, "a policeman may be able to close the mouth, but he is not able to convert the heart with his club."

USING THE MEGAPHONE

After two weeks' constant prayer the Lord taught Dulitz what to do. He purchased a big megaphone, and broke into pieces the rough voices of those who were determined to break his heart. But another difficulty arose, and one indeed which was even harder for Dulitz to overcome. Although Seventy-ninth Street is so broad, people living in tenement houses across the way came to him and earnestly protested against the vocal bombardment.

"Please, mister," pleaded a father, "do not holler so loudly. My baby cannot sleep. Your voice comes across the street and hits the walls of our bedroom and our baby cannot sleep until you finish your talking."

What could he do? He was not indifferent to that father's plea. On the arena of his heart there took place a battle between his sympathy for sleepless babies and his compassion for the souls of sinners. There was need for more prayer.

One form of disturbance, well organized and persistent, was particularly annoying to the young man who had invaded the cradle of atheism in America. Every night two men, standing in different parts of the fenced enclosure, would start heated discussions between themselves and members of the audience; for example, one of these men would single out a particularly respectable-looking woman, and during the progress of the sermon utter indecent words for her ears only. In time this would almost certainly provoke a protest from her. Then in a loud and abusive voice he would rail at her, inquiring what business she had to address him in a public place in such a manner. Smarting under the lash of his brutal speech, she would endeavor to make reply. This very situation was what the ruffian had been planning for. Others, favorably disposed toward him and having a part in the despicable purpose, would join in the argument. It is needless to state that such a disturbance destroyed completely all semblance of dignity necessary for the successful continuance of the gospel message.

In the face of these difficulties which became more complicated as the meetings continued, Dulitz was driven, not to desperation, as one might suppose, but to greater devotion and more fervent prayer. Yet what was there to be done to cope with this bitter hostility?

A DIPLOMATIC PROCEDURE

The evening following the protest of the distracted father, Dulitz hit upon a plan which he put into effect immediately and with remarkable results. After the singing and the prayers, he came to the edge of his platform and through his megaphone began his evangelistic message. At once the usual pandemonium broke loose. Acting in a manner most natural and disarming, he handed the megaphone to one of his assistants and requested him to continue the song service. In an unobtrusive way he passed to the rear of the audience and became a part of the crowd standing about the entrance. He already had spotted the two men who were the ring leaders in this organized disturbance. Walking up behind one of these individuals, he placed his hand upon his shoulder in a neighborly way. Never did it occur to the missionary to treat the enemies of the gospel in a harsh way.

"Good evening, sir," he said cordially, "this is a splendid occasion. My name is Dulitz; what's yours?"

"Hammelstein," the man said, completely taken off his guard.

They shook hands. "I am certainly glad to see you here," said Christendom's diplomat, and then



HUNGARIAN "FENCE MEETING" IN NEW YORK CITY—MR. DULITZ PREACHING

passed on to others, extending to them the same friendly greeting although not in every case inquiring as to the name of the person he accosted. But there was another with whom he used the same tactics as with Mr. Hammelstein.

"A pleasant evening, sir," said the missionary; "I am glad to see you in our meeting. My name is Dulitz; and yours?"

"Novak," said this disturber of the gospel meetings, also completely taken off his guard.

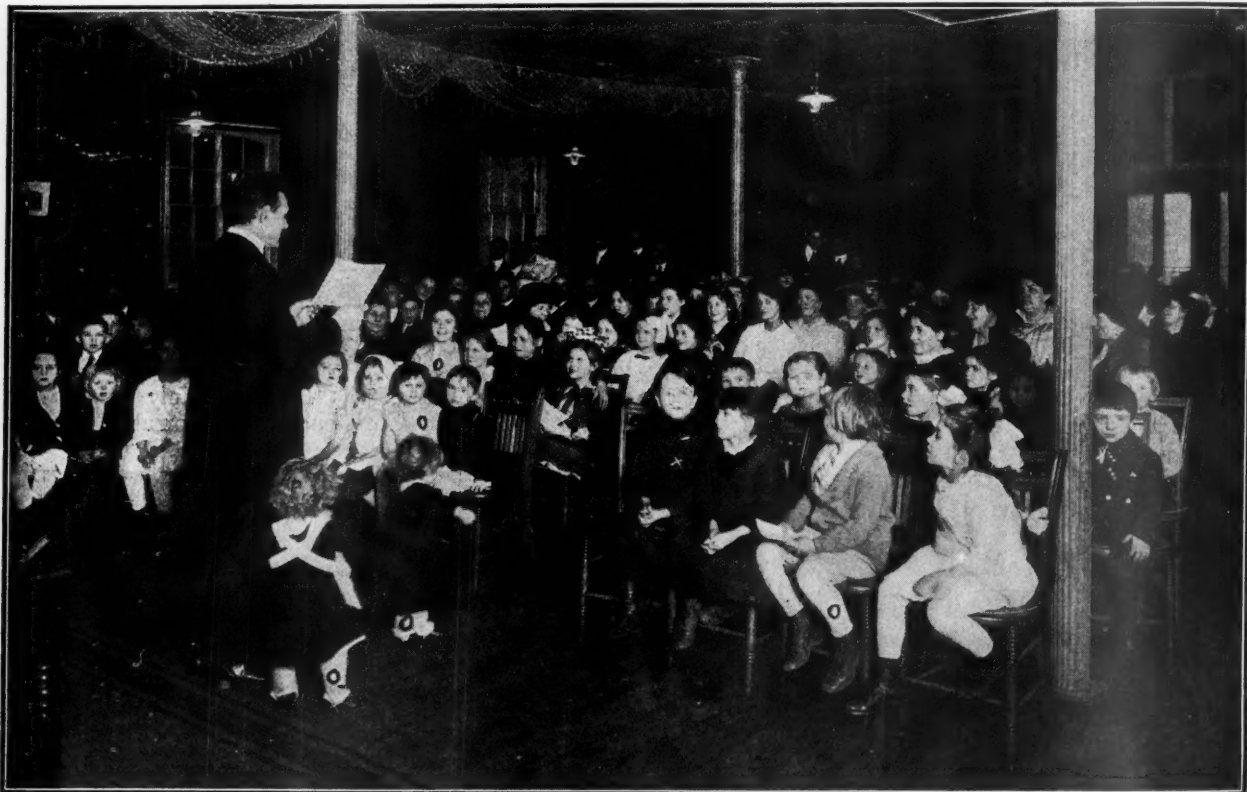
Soon Mr. Dulitz returned to the platform and resumed his discourse. Immediately his opponents began their well-organized but ungodly interference. The speaker's opportunity was at hand. He directed

with his remarks, and when he was again compelled to pause on account of the boisterous voices of the disturbers, he directed his megaphone toward another point in the enclosure, and called, "Isn't that so, Mr. Novak?"

As Mr. Novak realized with unmistakable pleasure that even that preacher knew his name, it was his turn to straighten his shoulders, throw up his head, and reply, "Well, maybe so."

OPENING A FORUM

During the silence that ensued a man, seeing that the speaker was willing to hold friendly discussion



THE FIRST HUNGARIAN BAPTIST CHURCH SUNDAY SCHOOL. MOST OF THE CHILDREN ARE FRUITS OF THE OPEN-AIR MEETINGS. MR. DULITZ SAYS: "THOSE WITH CIRCLES INKED ON THEM ARE MY DEAR ONES; TWO LITTLE TWIN SONS ARE RIGHT BY ME. I PRAY THEY MAY BE MY PULPIT SUCCESSORS"

his megaphone toward one of the ringleaders, and in a loud, friendly voice said, "Isn't that so, Mr. Hammelstein?"

Mr. Hammelstein turned his attention from the woman with whom, apparently, he was endeavoring to start an altercation. His jaw dropped, and he looked in surprise at the speaker. Yet his head went up, his shoulders were drawn back and he swelled with conscious pride as he realized that this man on the platform knew him and had singled him out from all others in that polyglot audience.

"Why, yes—yes—I'll say you're right," he agreed, although it is doubtful that he had the faintest notion as to the statement to which he was assenting.

The speaker, during the momentary lull, went on

with his audience, asked if questions might be put to the platform.

"Certainly," replied the missionary. "If you behave yourselves you can put to me any question you please, although I wish to state at once that the greatest fool can ask a question which the wisest man cannot answer."

A murmur of approval greeted this sagacious, yet very friendly retort. A score of men stepped forward with questions burning upon their lips. Now was their opportunity to confound this advocate of the Christian religion who had dared to invade an atheistic stronghold.

"Wait a moment!" said Dulitz laughingly. "Next Thursday night you may ask your questions."

A storm of protest greeted this announcement. "Why wait? Why do you put us off until Thursday?"

"I beg your forbearance and patience in this matter," went on the speaker. "I am here primarily to preach the gospel; yet I am not unwilling to give sympathetic attention to your questions. I wish now to make this announcement and have this understanding with you—every Thursday night while these meetings are in progress you may come to this place and ask such questions as you wish as long as you keep within the bounds of decency. We are in a land where every man is entitled to free speech as long as he keeps within the law, and I ask you to

was not heard in the meetings, causing disturbance. His sympathy for the missionary somehow was aroused, even if he had not been persuaded to accept the missionary's faith. At the close of the service the following night, Dulitz picked out from the dispersing crowd the man Novak. Together they paced the stone pavements of the East Side.

"Mr. Novak, you believe in God!" was the rather startling statement with which the missionary began their conversation.

The man thus addressed could not be otherwise than honest with a man of this character. He acknowledged his belief in God.

"Then why do you oppose him?" asked Dulitz.



WHEN FLOWERS ARE DISTRIBUTED TO THE CHILDREN OF THE TENEMENTS, MR. DULITZ BECOMES THE MOST POPULAR MAN ON THE EAST SIDE. THE LOVE OF THE CHILDREN FOR FLOWERS IS ALMOST PITIFUL TO SEE. NOTE THE STEREOPTICON OUTFIT AND BOOTH

give me, an Hungarian, yet a citizen of the United States, a chance to exercise my rights as a citizen in a free land. But let me say that I am designating Thursday as a time when you may come forward with your questions only on condition that you do not try to break up these meetings at any time."

This reasonable proposition seemed to satisfy the crowd, and order was preserved during the balance of the evening. After the benediction Dulitz hurried to the sidewalk and met Hammelstein. Together they walked around a block, and then they walked around another block. For more than an hour they held earnest conversation, the young missionary winning his way gradually into the heart and sympathies of the man. After that night the voice of this atheist

"I did believe in a God," parried the man. "But since the death of my dear wife, leaving motherless my two little babes, I have shut God out. For if there is a God controlling events he would have been more merciful than to have allowed the death of my wife."

It was a blessed hour the two men spent together that night, and on no occasion thereafter did Novak lend himself to any plan to thwart the missionary in his efforts to help to evangelize the East Side.

THURSDAY NIGHT QUESTIONS

Now we come to the first Thursday night appointed by Dulitz as the time when questions would



REV. NIKOLAS DULITZ AND HIS INTERESTING FAMILY

be answered from the platform. The enclosure was packed, every seat having been taken and standing room occupied. Dulitz preached a sermon of the usual length that night, after which he signified his willingness to entertain questions which those in the audience might choose to ask. The questions came thick and fast.

"There are 250 religious sects and denominations," shouted the first man recognized. "Which one should I select?"

"You are looking upon denominations, sects, and churches as avenues of salvation," responded the young stalwart upon the platform, "and you must not be disappointed if I bring you directly to Jesus Christ, in whom alone there is salvation."

The man shook his head in protest; he could not be heard by reason of many insistent voices; it was evident the answer did not satisfy him. But he was jerked to his seat by a half a dozen hands tugging at his coat-tails.

"You have your answer, so keep your seat!" shouted those about him who were eager to put their questions.

A man rushed to the platform, climbed upon it, and yelled into the missionary's ear, "Holy Spiritual Father, may I ask you a question?"

The missionary seized him by the arm and lifted him bodily, and in no unemphatic way, to the ground. "I am a man as you are!"

For a moment the inquirer did not sense the humor of the situation, but the audience did. He clamored

for another hearing, but the crowd ruled otherwise. "Shut up! Don't you know when you have an answer?"

And so it went. With Christian-like patience and gentlemanly demeanor the missionary endeavored to give a fair answer to every question that deserved an answer and which he was capable of answering. A similar demonstration was repeated the following Thursday night. The crowd in size even surpassed the one on the previous Thursday night. Questions were asked and answered. Comparatively good feeling prevailed and order was preserved. There was one man among the atheists who had been selected to lead the discussion for them. He was a young Jew who had studied to become a rabbi; brilliant, passionate in speech, and quick to detect any opening or weakness in the offensive or defensive tactics of the young Hungarian missionary; he was always aggressive and persistent in argument.

The third Thursday night found the atheists out in force. Somehow they realized that they were losing ground. Their questions apparently were not making inroads upon the courage and confidence of the man who was proclaiming the gospel of Jesus Christ in a place where no man had dared to preach in his way before. The leader of the atheists was bitter in his attacks that evening during the hour of the open discussion. But Dulitz was given grace from above, and in a most remarkable way was able to answer his opponents. By this time, indeed, he had won the respect of many of his erstwhile adversaries. No

longer was there necessity for a megaphone in order to be heard, and while he broke the Bread of Life to the hungry ones assembled within the confines of the vacant lot, the little babe across the street slept on uninterruptedly.

A MARVELOUS RESULT

The meeting broke up at an unusually late hour, but many of the people, as if loath to go, surrounded the missionary on the street corner, where the leader of the atheists had detained him in order to continue the debate begun that night. An hour passed; two hours; midnight was at hand. One after another the auditors of that remarkable duel of words between the missionary and the atheist, growing weary, departed for their homes. The debate continued, the atheist insisting that there was no God.

"What do you want, my friend?" asked the missionary. "You are searching for some panacea, some Utopia, a summum bonum; can you describe this supreme good to me—your idea of the ultimate satisfaction? Do you not fear that if you had all of your wishes fulfilled, socially, financially, physically, you would still be without that which would bring you comfort at a moment of extremity, such as a severe illness, or an accident might entail, possibly being brought face to face with eternity?"

The other had no answer, but was thrown back

upon the vague generalizations already expressed. The bottom of his well had been reached, seeing which Dulitz expressed his desire to go to his home, as he was tired from his labors, saying: "We will continue this discussion tomorrow; good night." But as he turned to leave, the other seized him by the coat.

"I want to tell you something. I believe in God; I believe in Jesus Christ; and I believe in the Scriptures."

The missionary was shocked.

"You have been fighting me most bitterly. I can hardly believe you!"

"I have been working for some months for an atheistic organization in this city, and it was at their instigation that I am here leading the forces against you," went on the other. "At first we were surprised that a man would dare to come to this nest of atheism to preach the gospel of Christ. Then unitedly we went against you. Yet you have beaten us fairly. Our leaders have seen this, and have advised us to stop our open opposition as it is plain to all that we are losing ground."

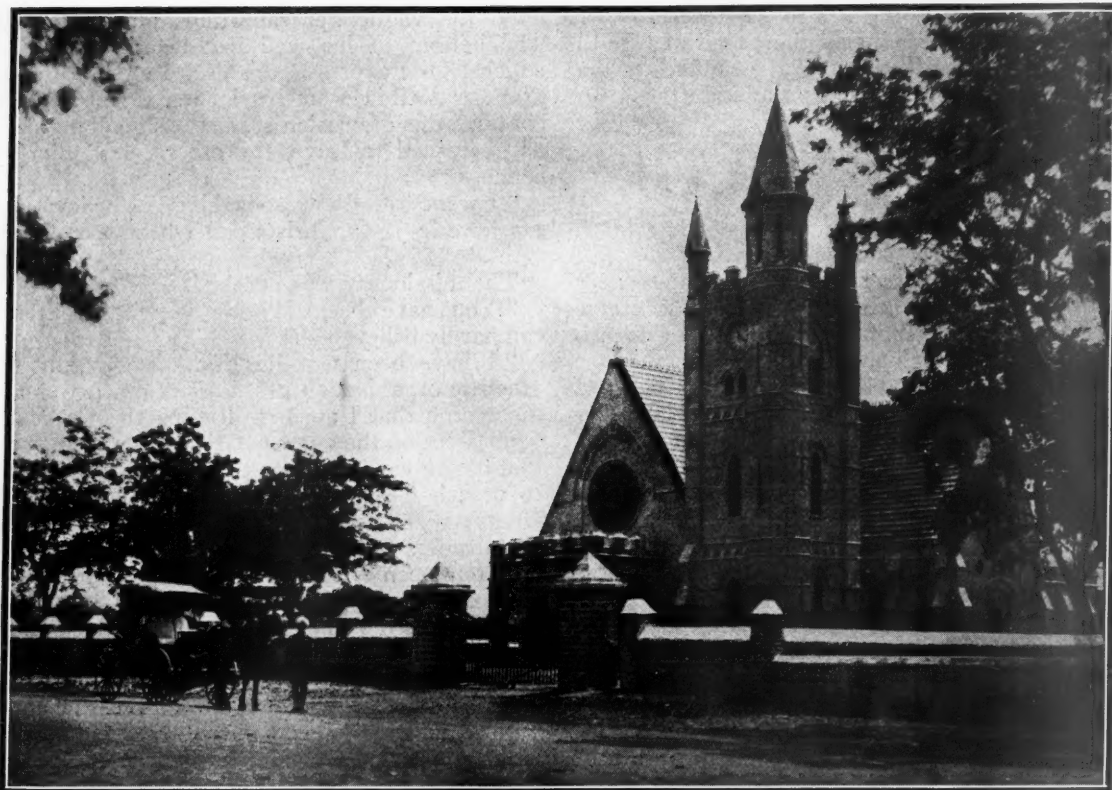
"But this does not explain your sudden change to the position of a believer," said Dulitz.

"Tonight, the truth suddenly has been shown me," said the other. "I know that you must be connected with some supernatural power—you have been only three and we have been a hundred."

THIS IS ONE OF THE BEST MISSIONARY SKETCHES WE HAVE GIVEN THE READERS OF "MISSIONS." IT PICTURES THE FEARLESSNESS, FAITH, AND ACCOMPLISHMENT OF A VERY REMARKABLE LEADER OF MEN



MRS. I. B. CLARK, OF KINHWA, EAST CHINA, AND TWO DEVOTED CHRISTIANS, BOTH GRADUATE NURSES FROM DR. MARY STONE'S HOSPITAL AT KIUKIANG, CHINA. THESE ARE THE WOMANLY INFLUENCES THAT ARE EXERTING A QUIET BUT POWERFUL EFFECT UPON THE DEVELOPING LIFE OF CHINA, WHERE CHRISTIANITY HAS GIVEN WOMAN AN OPPORTUNITY FOR EDUCATION AND HONOR SUCH AS SHE NEVER HAD IN FORMER TIMES



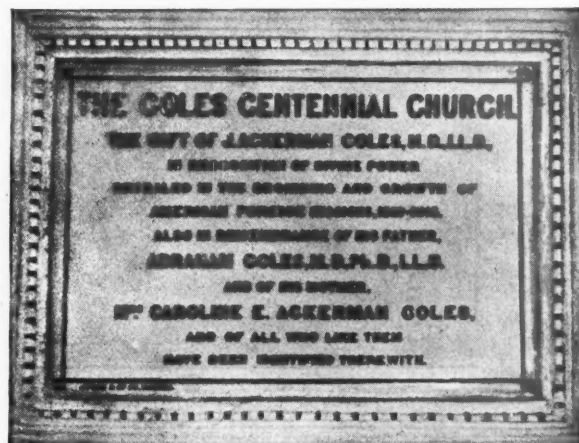
COLES CENTENNIAL CHURCH, KURNOOL, SOUTH INDIA

The Coles Centennial Memorial: Its Meaning and Message

BY REV. W. A. STANTON, D. D., OF KURNOOL, SOUTH INDIA

INSTITUTIONS are great and enduring in so far as they embody great ideas. The school that impresses itself on the life of the people, that places its stamp upon the young men who study in its classrooms, is something more than the bricks and stones that make its walls, more than the percentage marks of the annual examinations however brilliant they may be; the great school is one which stands for high and noble ideals and seeks to embody those ideals in the lives both of masters and pupils. Recently I had the privilege of visiting the Guntur Mission Hospital for Women and Children. As Dr. Kugler, the lady in charge, conducted us through the spacious buildings equipped with every appliance of modern science for the relief of suffering and the cure of disease, I was filled with astonishment and wonder at the great monument there reared by the energy and genius of that far-seeing woman. But soon I was impressed with something far more significant. As we passed from ward to ward, ever and anon the doctor would slip away to the bedside of some sick patient, give a hurried glance at the fever chart, take the weak hand of the suffering woman in hers and cheer her with a smile and a fond caress. As a ministering angel she went from room to room, and wherever she went the eyes of the women followed her and their faces lighted up with joy. As we went

away from the hospital, I said to myself, "The wonderful thing here is not this huge pile of buildings costing lakhs of rupees, but the spirit of ministering mercy in the heart of this woman. This it is which glorifies this institution and makes it like heaven to these suffering daughters of India." And so it must ever be. It is not the material but the spiritual that is great. Not the outward form but the *soul* of the



MEMORIAL TABLET TO DR. COLES' PARENTS

institution is what we must seek. What brought it into being? What keeps it alive? What feeds its hidden fires? In a word, what is its meaning and significance? This you will ask—and you have a right to ask—about this great memorial whose foundation stone we are assembled to lay today.

On a marble slab within the walls of this church will be placed, in accordance with the wish of Dr. Coles, this inscription:

*The Coles Centennial Church
The gift of J. Ackerman Coles, M. D., LL. D.,
In recognition of Divine Power*

*Revealed in the beginning and growth of
American Foreign Missions, 1813—1913.*

*Also in remembrance of his Father, Abraham Coles,
M. D., Ph. D., LL. D.*

*And of his Mother, Mrs. Caroline E. Ackerman Coles,
And of all who like them have been identified therewith.*

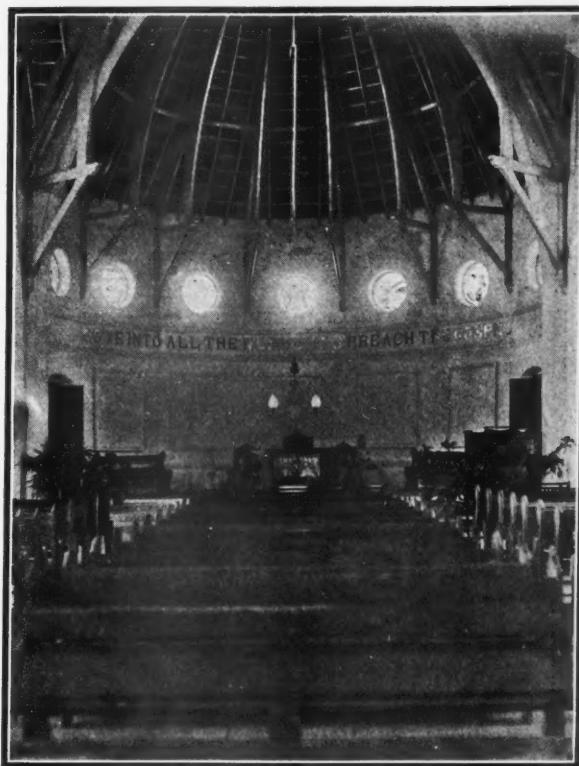
In this inscription is expressed in beautiful language the meaning of this memorial.

It is a gift of love.

It is a memorial to the great enterprise of foreign missions.

It is a temple of the living God.

First of all, then, may I remind you that this building is the gift of a devoted friend of India. Dr. Coles is no stranger to Kurnool. His name is a household word. There is not a schoolboy in this town who does not know of Dr. Coles. He is our friend and benefactor. To his large-hearted generosity and his wise beneficence we owe the beautiful Coles Memorial—one of the most stately and imposing educational buildings in this Presidency. Not content with this, and ever mindful of the welfare of the boys in his school, he has provided two magnificent homes, one for Hindu and Mohammedan and one for Christian boys, where they may pursue their studies under conditions of life unheard of in the days of our fathers. A fine large bungalow for the principal, situated in a spacious twelve-acre compound, completes this great educational plant which is second to none in the Presidency. Nor is this all. A few years ago, Dr. Coles became interested in our village work. Convinced that something should be done to better the conditions of village life and to make it possible for our people to earn an independent livelihood, he established two Christian settlements on this field—Coles-Dharmapuram, about one mile from Kurnool and Coles-Anandapuram, about thirty miles, both on the Kurnool-Cuddapah Canal. Lands were bought or secured from Government, houses were built, wells were dug, oxen and carts and tools were provided, trees were planted, a mango grove of five acres was started from which the first mangoes were gathered last year, a flock of sheep and a herd of milk buffaloes were added to the equipment, and at Coles-Anandapuram a pumping plant has been installed consisting of a ten and one-half horse-power Hornsby oil engine and pump capable of irrigating fifty acres of rice land. As a result of this effort, some twenty-five families in each settlement are living happily and contentedly by the labor of their hands, supporting



INTERIOR OF THE CHURCH AT KURNOL
THE MOTTO "GO YE INTO ALL THE WORLD AND PREACH
THE GOSPEL"

themselves and the pastor of their little church and maintaining a school for their children. And now, as if to crown his work in our midst, upon this commanding site, secured by his generosity, he proposes to rear a noble church edifice which shall be not only a place of worship and a house of prayer, but also the center of manifold Christian activities.

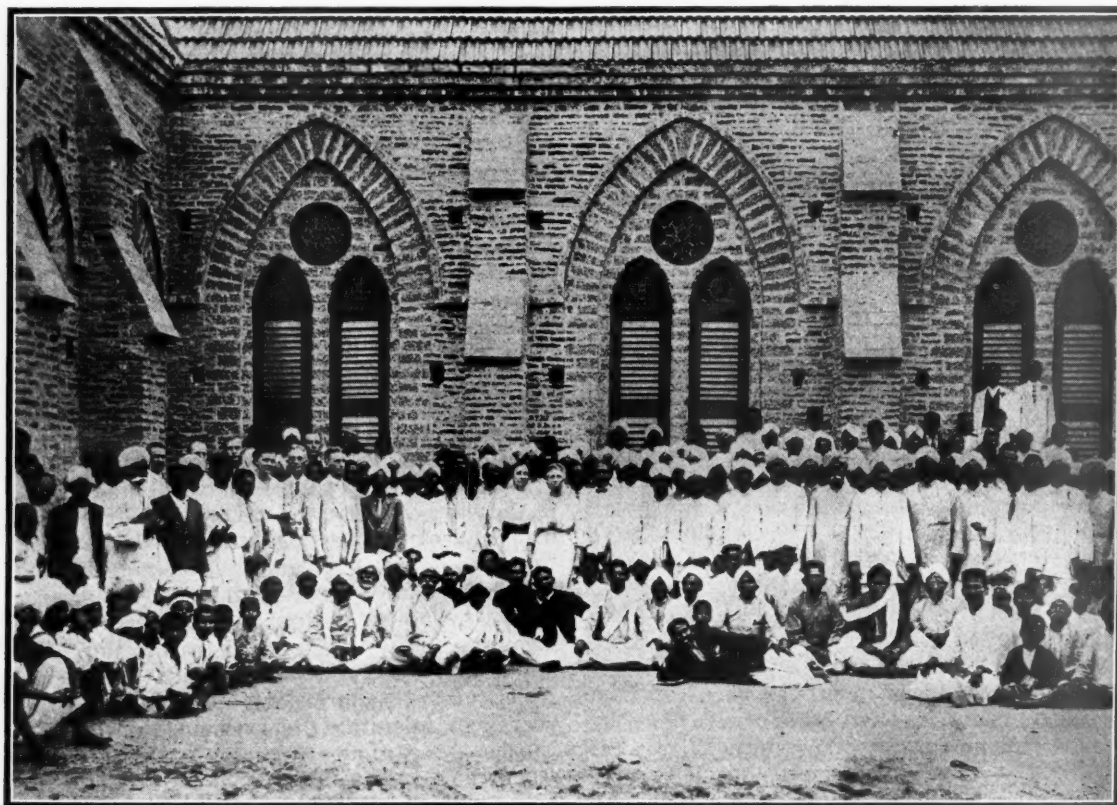
Now what is the meaning of all this effort, this lavish expenditure of time and thought and money? Why build schools and plant villages and rear churches in far-off India? Why pour out gifts and treasure at the feet of strangers and aliens, as some would say? Yea, verily, in the eyes of the world it is but waste and folly. But to him whose "parish is the world," whose neighbor is humanity, suffering and bleeding on the highways of this dark earth, to him who has caught the spirit of the ministering Christ, no land is distant, no race is alien, no cross is heavy. And so to those who may enter these walls in the days to come and ask who reared this monument and why, it is enough to say—*It was reared by Christian love.*

But this church has even a deeper significance than this. It is a memorial to a great enterprise. It commemorates the achievement, by the aid of Divine power and under Divine guidance, of a century of American foreign missions. One hundred and four years ago Adoniram Judson landed on the shores of Burma—the first Protestant missionary from America to India. Taking up his abode in Rangoon he began his remarkable career as pioneer in a hostile land, as translator of the Bible into Burmese and as

maker of the Burmese dictionary, as preacher at the Court of King Thebaw, as prisoner for one year and five months in the foul dungeons of Ava and Oung-Pen-La, and finally, after well-nigh forty years of apostolic labor, unparalleled in the annals of missions, finding his sepulchre in the bosom of the sea. From the impulse of that marvelous life, that fiery and undaunted spirit, American foreign missions were born. That very year the American Baptist Foreign Mission Society was organized with Adoniram Judson as its first missionary. At the same time Samuel Nott and Gordon Hall set sail from America, sent out by the American Board of Commissioners for Foreign Missions, and began work in Bombay. Other societies followed in rapid succession, so that by the year 1857 five great American missions (not to mention smaller bodies) were at work in India—the American Board in Bombay, Ahmednagar, and Madura; the American Baptist Mission in Burma, South India, and Assam; the American Evangelical Lutheran Mission in Guntur and Rajahmundry; the American Methodist Mission in the Northwest Provinces; and the American Presbyterian Mission in the Kolapur State of Bombay and in the Northwest Provinces and the Punjab.

Through the efforts of these great missions, thousands of schools have been opened, imparting education to Indian boys and girls, both Christian and non-Christian. Great colleges have been founded, like the Forman Christian College at Lahore, the Isabella Thoburn College for Women at Lucknow, the American Arcot Mission College at Vellore, and the Ameri-

can Mission College at Madura. Great hospitals have been established and endowed for the relief of the suffering people of India, like the American Presbyterian Mission Hospital at Miraj and the American Lutheran Mission Hospital for Women and Children at Guntur. Schools for the blind, asylums for the leper, and homes for the widow and orphan have been scattered over the land. As in the days of the Master so now, the blind receive their sight, the lame walk, the leper is cleansed, and the poor have the gospel preached unto them. Not only this. After years of fruitless labor, of unrequited toil, in God's appointed time, like the rushing of a mighty wind, like the stirring of the dry bones in Ezekiel's vision, a mighty impulse to throw away their idols and turn to the living God seized upon vast multitudes of the out-castes and aboriginal tribes of India. Like flocks of birds in harvest-time, they came. Converts multiplied a thousand-fold and there was scarce room to receive them. As the result of this mighty movement, which no student of Indian history can ignore, our own Baptist mission has today an Indian Christian community of 175,000 gathered out almost entirely from the Malas and Madigas of Telugu land. Over in Burma a similar movement has taken place among the Karens, the Kachins, and other hill tribes, so that today they form a Christian community of no less than 200,000. In the Punjab and the Northwest Provinces the American Methodist and Presbyterian missions have had a similar movement among the Chamars, the accessions numbering thousands every year.



BAPTIST TELUGU CONVENTION AT DEDICATION OF COLES CENTENNIAL CHURCH, KURNOOL

These converts have been gathered into churches and congregations; they have been taught to sing and pray; they have been instructed in the Word of God; and what is most remarkable of all, they are rapidly forsaking their old life of evil and degradation and turning their faces to the Light. It is easy and, in some quarters, fashionable, to dismiss this movement with a sneer and with the remark that these converts are only poor ignorant out-castes. True it is. And therein lies the glory of Christianity, that out of the filth and degradation of a *parcherri*, yea, out of the very "stones" of India, it is able to create a new manhood and a new womanhood.

India is passing through rapid transitions today. Old landmarks are fast disappearing. A new order is emerging. New ideas and aspirations fill the minds and beat in the hearts of the people. Slowly, but irresistibly, like the rising of the ocean tides, a new India is being formed on the foundations of the old, which, under the guidance of God, we firmly believe will be far nobler and grander than the India of the past. And among all the mighty movements that are sweeping over the land today, there is nothing more remarkable than the awakening of the out-castes. What it will mean when the fifty millions of these peoples awake from their long sleep and rise to their true heritage, no man can tell. But this thing we know, and let us never forget, that, under the transforming power of the gospel of Christ, the out-caste of today will be the free man of tomorrow.

Now this, my friends, is, as I conceive it, America's contribution to India. Through a century of missionary effort she has been pouring out, not only her treasure, but the lives of her sons and daughters for the regeneration of this land. And why is this? It is not difficult to understand England's sense of responsibility towards India. She has in India a priceless possession, an empire greater than that of the Cæsars. Well may she guard it. Well may she keep it. Her governors and viceroys, her soldiers and statesmen, may well give here of their best; and her missionaries may well make here the last great sacrifice of man. But what, pray, has America to do with India? She wields in this land no power of State and bears no sword in her hand. She at least has no "vested interests" on Indian soil. She at least has no ambition to "exploit" the East. With her waving fields of corn and wheat, her mighty rivers and mountains, her inexhaustible resources of mineral wealth,

her myriad factories and mills throbbing with an intense industrial life, her schools and churches and free institutions, her government "broad-based on the will of the people," with all that makes a nation great and a people happy and contented, why, pray, should America send her sons and daughters, ten thousand miles across the seas to India? The answer, my friends, can only be found in the gospel of Christ. The Master said, "Go." "Freely ye have received, freely give." That is the explanation of missions. That is why the Apostle Paul, the first great missionary of the Cross, with the vision of Christ before him and the love of God in his heart, pressed on, impelled by an unseen Power, over seas and across continents to distant Rome; and that is why, one hundred years ago, Adoniram Judson set sail on the little ship "*Caravan*" for the shores of India. *He went forth by the Divine impulse to seek his brother.*

And finally, may I remind you that this building is more than a memorial to a great cause. It is a temple dedicated to the living God. You will find within these walls no image nor form nor semblance; for God is Spirit and they that worship him must worship in spirit and in truth. No offering is here required save the offering of a clean heart and a right spirit. No priest stands guard before this holy place; for every soul of man has access through Christ to God. To this great temple all may come—the rich and poor, the high and low, the honored great and the nameless out-caste, men of the East and men of the West—all may come, of whatever race or rank or condition of life; for in the sight of Him in whose name this temple is reared, there is neither Jew nor Greek, neither bond nor free, neither male nor female. All are one in him. And so we build this temple on this broad highway of our town, where men come and go. And our prayer is, that, as they look on its lofty spires, they may think of God; and as they enter its open courts, they may hear and heed its message—the joyful message the angels brought to this sad earth when Christ, the Saviour, was born:

*Glory to God in the highest,
On earth Peace,
Good will to Men.*

(This is taken from the address delivered at the laying of the cornerstone of the church in 1917. It is wholly applicable to the present. Dr. Coles has done a wonderful work for India's tomorrow.—Ed.)





THE EDITOR'S POINT OF VIEW



Appraising Values

At this time, when criticism and dispraise are only too common, it will be well for fair-minded people to appraise some of the permanent values of the Interchurch World Movement. It is unfortunate that the Movement has been so prominently identified in the public mind with the financial campaign. While that was an important factor, it was by no means the chief or most important. It is a pity that the "friendly citizen" plan presented itself to the imagination of some of the leaders, for that was not a sound basis for financial calculations, and led to serious results. But the fact to be borne in mind is the really great and inspiring vision and motive out of which the Movement sprang.

One of the chief values lies in this broad vision, with its noble idealism. The conception of a world need and of an aroused world rising to meet that need on a new and unprecedented scale was a worthy conception, large enough to command unwonted attention. The idea of a world survey, which should furnish actual data as to conditions and the giving of life and substance requisite to meet them was one to commend itself to the people at large. These were positive contributions made by the Movement at a time when they were sorely needed. They raised the Christian churches in the estimation of the general public. Coming when the churches had been a target for post-war criticism, which left nothing untouched, it is not easy to estimate the value of this proposal to throw a united American Protestantism into a great forward campaign, with spiritual and evangelistic aims reaching around the globe. The effect of it was apparent in all lands, especially in the non-Christian countries where our missionaries are at work.

If by reason of limitations imposed or antagonisms created the noble aims of the Interchurch World Movement have been in part thwarted, it remains true that credit is due the Movement for having originated a daring venture of faith, brought the leading denominations into cooperation, inspired a missionary program that made the indifferent open their eyes, and answered the charge that the churches of Christ were a spent force. Let us assess fairly the value of making the religion of Jesus Christ seem more real to multitudes of people outside of the churches, and actually more real to many inside.

Then the Movement unquestionably had much to do with inspiring the denominations to undertake larger things. It put religion to the fore, even in the newspapers. By its widespread conferences it gathered together pastors who without its aid would not have caught the inspiration of personal contact as well as the remarkable presentations growing out of the Surveys. Thousands of pastors were

awakened and made better fitted for their work, aside from interest aroused in the immediate campaigns. When all allowances have been made for denominational initiative and probable undertakings, it remains true that the Interchurch World Movement created the atmosphere that made subsidiary and correlated movements buoyant and hopeful. Its plans were big enough to stir the blood in spiritually sluggish veins. If all who stood aloof and criticized had taken hold with vim and enthusiasm the figures would read differently today, and American Protestantism would be in a far better condition to meet the grave problems that confront it.

Whatever befall, let it not be forgotten that the Interchurch World Movement has enlarged the world's view of Christian missions, has created new values in cooperation, has stimulated thought and interest in spiritual things, has pointed a better way than competition in Christian effort, has shown at once the possibilities and difficulties of united undertakings, and has made its debtors all who look and long for the coming of the kingdom of God. Those who do not recognize that fact now will do so later. The lasting values of the Movement will appear more clearly as time passes.



Foreign Missions and the Peace Conference

American Foreign Mission Societies have followed with much interest the negotiations of the Paris Peace Conference. Recognizing that property interests representing millions of dollars were invested in lands affected by the Peace Conference, steps were taken to make such representations as might safeguard the religious and missionary liberties of the future. A committee consisting of Dr. John R. Mott, Dr. J. R. Barton, Dr. Charles R. Watson, and Mr. J. H. Oldham, of England, submitted a statement to the British and American delegates at the Peace Conference urging that the following be considered in all mandates for the administration of former German and Turkish territories:

First, granting of conscience and religious freedom to followers of all religions, expressly including the right to choose freely the form of religious belief and to make a change of faith without incurring any political or civil disability, also liberty to exercise all forms of divine worship, publicly as well as privately.

Second, that Christian missionaries and other persons engaged in charitable and philanthropic effort should not be hindered in the peaceable pursuit of their calling and should be allowed to purchase and hold land and to erect buildings for religious and philanthropic purposes.

Third, that there should be no discrimination against missionary schools and that there should be equality of educational opportunity as between private and public schools.

A clause in a treaty with Germany saves the property of German missionaries from confiscation and makes them "trust property," which will be entrusted to approved missionary agencies for carrying on the work in behalf of the native populations. It is expected that when mandates are issued, missionary interests will be safeguarded by the above provision. The whole question of the League of Nations bears a vital relationship to this question and the entire foreign mission enterprise.

The international situation in regard to Turkey has been complicated by the presence of some sixty-five million Indian Mohammedans in the British Empire. The Moslem press, while rejoicing in the allied victories, lost no opportunity in pressing home the situation of Turkey's helpless condition. To the Mohammedans religion and politics are inseparable, and despite the splendid loyalty of the Mohammedans to the British Empire during the war, anything which affected the temporal power of Islam could not fail to cause anxiety and distress. They have therefore made their influence felt in the allied counsel in regard to the future of Turkey.—*From the Annual Report of the Foreign Mission Society.*



Who Got the Blessing?

The churches and individuals that threw themselves with zeal and enthusiasm and consecration into the campaign, and did their share and more to make the New World Movement a success. They got the blessing. There is no doubt about it. The evidence multiplies. Pastors write of the new spiritual vitality resultant from the awakening to a great task, the vision of world need and an effort to meet it, the new team-work, the enlistment of life, the transfer of members from the indifferent to the active and interested list. Every church that met and overcame its obstacles—for every church had its own—got the blessing. These churches know that the Movement was worth while.

The blessing was not dependent upon the full success of the financial ingathering. The measure of success attendant upon the week's campaign was in proportion to the extent of participation by all the churches. It was stated plainly in the beginning, when the thoroughly systematic plan of campaign was announced, that success in this gigantic project could only be hoped for and attained if the last member of the last church were reached and responded to the measure of ability and responsibility. Upon the churches and individuals that made no such response must lie the burden of the failure to realize the hundred millions needed, in the period set for the ingathering. But their failure does not detract from the blessing received by those who did their duty in glad and willing spirit.

This blessing will mean much to the churches, to the denomination, and to the kingdom of God. Every church that has been led out into a larger place by the Spirit of God means a distinct gain for the future. When the joy of doing the large and worthy thing has been tasted, the appetite will persist.

As for those who did not get the blessing, there is still time and room. And there will be, until that ideal is realized of reaching the last member of the last church with spiritual quickening.

NOTE AND COMMENT

¶ The September issue of MISSIONS will give special attention to our work for the Negroes in America and Africa. More than usual space will be given to Benedict College, which has celebrated its fiftieth anniversary, and to Storer College at Harper's Ferry, which has the distinction of possessing John Brown's Fort on its beautiful campus. Other schools will be given similar treatment at intervals, as has already been done with Spelman and Shaw. Rev. Frank A. Smith, of the Home Mission Board, has written of the exercises at Benedict, and the Editor, who was invited to preach the baccalaureate sermon at Storer, will tell the story of that institution, which was established by the Free Baptists.

¶ In the September issue also we shall give a first instalment of a series of sketches, entitled "Sunshine Baby," that will be of particular interest to the Crusaders and Heralds, but attractive as well to the elders—for a baby is a universal favorite, and this one is worth knowing. We are greatly indebted to Rev. W. T. Elmore for the privilege of using these quite-out-of-the-ordinary sketches.

¶ Some criticism has been made of Dr. John R. Mott because he resigned the chairmanship of the executive committee of the Interchurch World Movement some weeks before the financial ingathering, and went to Europe, seeming to abandon the Movement at a critical juncture. This is unjust to Dr. Mott, who had a plain understanding with the committee when he accepted the chairmanship, and made it a condition of acceptance, that he should be released in March, since he was under unescapable obligation to the overseas and international organizations, with which he has been connected as leader for a quarter of a century, to make his annual visit for conference. His program involved four months of incessant work in the interests of the world federation of students, the reestablishment of missionary relations, the reconstruction program of the Y. M. C. A., and the reinvigoration of hope and faith in distressed peoples. This visit was regarded by him as the most important in many respects that he had ever made. When he went away, neither he nor anyone else could foresee the unfortunate outcome of the campaign. All those in charge must bear the onus of relying upon a financial factor that was not there. There is neither gain nor justice in singling out any one leader for error in judgment.

¶ The action of the Supreme Court in upholding the constitutionality of the Prohibition Amendment and the Volstead Law leaves no further loophole for the liquor forces. The Court was unanimous in its conclusions, and swept away the contention of the referendum as a factor that must be considered. Now the next step of the liquor forces will be to seek to elect a Congress that will repeal the Volstead Law and enact a loose enforcement law, leaving the States to decide what liquors are intoxicating, and thus opening the way for light wines and beer. The Supreme Court's decision is one of the most momentous in our history. It now devolves upon good people to see to it that the laws are enforced, and that all attempts to induce lawlessness are punished. Active interest will be demanded for years to come, until the people have become so convinced of the blessings of prohibition that the way of violators will be made hard. The battle is not over, only begun.

¶ The Editor greatly regrets that he can not accept the invitation to be present at the celebration of the sixtieth anniversary of the founding of the South China Mission, to be held in Swatow, October 21, 22. Distance unfortunately prevents. We shall hope for a suitable report which will allow our readers to participate in the occasion.

¶ Too many commencements coming at the same time kept us from the thirteenth annual closing exercises of the Italian Department of Colgate Theological Seminary, May 20th, at the Mary Luise Dietz Memorial in Brooklyn. Dr. Mangano has done a work of large and permanent value in this institution, of which he has been the head from its beginning. This is the fruitful source of our Italian Baptist leadership for the future.

¶ It is impossible to give a list of the good things coming in the September and following issues of MISSIONS. One trouble with announcements is that from pressure on space we have to omit so much that we plan to put in; and if previously announced there is disappointment. But this we can say, that never has so much copy of the liveliest kind been on hand, and that is saying much, for we have never lacked. We have striking travel sketches, most attractive letters, romances of missions—a round of admirable material, with choice as the hard necessity. But the readers can be sure of numbers that will not be called dull reading, whatever else may be said about them.

¶ Platforms are in order just now, and this is Dr. Poteat's: "In general the department (Prayer and Stewardship) proceeds on the conviction that religion is primarily a relationship with God, and that it fulfils itself in one's relationship with other persons in the use of the things God has made. The first of these relationships is acknowledged in prayer, the second in stewardship. Thus it is clear that no higher aim is possible to us than the aim of helping our Baptist people everywhere to an adequate conception and practice of prayer and stewardship."

¶ It is difficult to keep the names and pictures straight. MISSIONS attributed an article on "Famine Conditions in the Philippines" to Dr. Thomas, whereas the author was Rev. A. E. Bigelow, who should have the credit. Write another, Mr. Bigelow, and see if we cannot get the authorship right. We haven't heard from the Philippines for some time now, and would like a survey of conditions in general in the Islands and the missions.

¶ Don't wonder that July MISSIONS is late. Remember that you will get the news from Buffalo Convention by the delay.

¶ An appeal is made in behalf of the Protestants of Transylvania, a district now under the Roumanian Government. There are about 750,000 Presbyterians, 300,000 Lutherans, and smaller groups of Methodists and Baptists. Before the war the educational work was largely in the hands of the churches, which received an income from Government and from landed estates and endowments. The war has cut off this support, and the voluntary contributions of the impoverished people cannot meet the situation. Since the Government schools give instruction only in Roumanian, a language unknown to this large body of Protestants, it is necessary for the churches to increase their schools, as well as to provide for 50,000 war orphans and 28,000 widows. It is estimated that from \$350,000 to \$400,000 will be needed if the constructive agencies of church and school are to be kept in operation until the people can get on their feet. They have already made an encouraging beginning, but must have aid. The Federal Council Commission on

Relations with Religious Bodies in Europe commends this cause as one of emergency.

¶ The Prime Minister of Armenia has cabled a message of thanks to the American nation and all Americans who have come to the assistance of the Armenian people and helped supply Armenia with foodstuffs. The situation throughout the Near East, not only in Armenia but in Anatolia and Cilicia, is so serious that the Near East Relief has issued a call to prayer, in the name of humanity and justice, urging our people in public and private prayer to petition unceasingly the throne of Grace and Power for the protection of the suffering Christian people in the Near East and the establishment of an order that will guarantee personal safety. The Armenian nation is in danger of annihilation, threatened by Russian sovietism on one side and Turkish slaughter on the other. Nearly one-half of the race have perished or are in exile. Adequate relief can come only from congressional action. The American people have kept the Armenians alive thus far by contributing over fifty million dollars for relief and administering the food supplies through more than 500 American relief workers. The moral responsibility is upon us not to abandon this people now that under the terms of peace it is declared independent but left a prey to its enemies. Every dictate of humanity, and every one of the high ideals that led us into the war, impose upon us a duty in regard to Armenia and her Turkish oppressors. We should pray, and also act.

¶ The pitiful thing about our financial campaigns is that the pressure and sacrifice fall almost wholly to the lot of those in our churches who have willing hearts and souls responsive to the needs and appeals of the kingdom, but who have moderate or small and in many cases insufficient incomes; while those members who have been greatly prospered and to whom generous giving would not be in the least a sacrifice so often lack the willing spirit and give proportionately little, thus throwing the burden where it does not belong. In making our estimates, it will not do to figure out that the Baptists are possessed of great aggregate wealth and therefore may be counted on to do great things in giving. The question is, how to separate a rightful portion of the wealth from those who have it, and not distress and overburden those who have it not. Nevertheless, we would rather be of those who sacrifice than of those who withhold, for "the liberal soul shall be made fat," says the Scripture.

¶ Ministers' sons make a rather remarkable showing in successful achievement. Statistics compiled for the Federation of Churches show that of four hundred leading American captains of industry, five per cent are the sons of bankers, ten of merchants, twenty-five the sons of lawyers, doctors and teachers, and thirty per cent the sons of ministers whose salaries are below \$1,200 a year. In other words, the sons of ministers with this slender income number as many as the sons of farmers, tradesmen, office-workers, traveling men, and all other classes combined. The regrettable thing is that so few of these sons follow in their fathers' footsteps in the choice of a life work. We hope that the life enlistment plans may exert a strong influence at this point. And a proper raising of the salaries of ministers will have no small part to play also.

¶ Bishop Lawrence of the Episcopal Church says: "Women in church work have the brains and ability to excel the men, because they utilize their brains and ability in the best way. Women give their best ability to church work, while business men, he thought, were likely to give their best to business and their second best to church work." Laymen, think it over.

"He that saveth his time from prayer shall lose it: he that loseth his time in communication with God shall find it in blessing."—Robert Wilder.

A Missionary Prevents a Clan War

BY REV. A. S. ADAMS, OF HOPO

TEN miles from Hopo, South China, are the two villages of Dividing Water and Slanting Cave, located about one-third of a mile apart. The former belongs to the Chin clan and has about six hundred inhabitants; the latter, a village of one thousand people, is occupied by the Khiu clan. To the east are other villages of the Chin clan, while on the west are located numerous Khiu villages. In case of trouble, villages of the same clan or surname readily confederate for defensive or offensive purposes, pooling their clan funds and dividing expenses in proportion. Normally there is little trouble between these villages, but during hard times the spirit of discord is rife and often develops into bitter strife. At present times are hard. Rice harvests for two years have been below grade for both quality and quantity. Money is scarce. Many villagers were induced to plant "poppy"; but recently soldiers came through and destroyed the half-grown crop. This made additional hardship; for the poppy, which brings an enormous profit if successfully harvested, also requires a big outlay to provide "beancake" fertilizer. Some of the villagers pawned farm implements to raise the necessary funds. These circumstances explain why all crops, especially sugar-cane and sweet potatoes, are nightly guarded by armed men. In some villages bad characters have been quietly "put out of the way" by their own clansmen.

A LOCAL DISPUTE

A man of Slanting Cave went out one night and failed to return to his home. Rumor said he had been captured by the men of Dividing Water. This the village denied, saying the man might have "run away abroad" or left home for other reasons. For nearly a month the matter lay low. At last the Slanting Cave people became convinced that their man had either been captured or killed or both by the people of Dividing Water, and sent a request to the Hopo official to go and look into the matter. This he did, at a cost to Dividing Water of twenty dollars. He was not able to find out much, but his visit alarmed the village, and they also took measures, by sending to the soldiers at Mien-fu, accusing Slanting Cave of robbing a man of fifty dollars on his way to Hopo market. This amounted to a charge of highway robbery, which was merely a pretext, but it caused feeling to run high, and it was feared a clan feud would result.

THE CHRISTIANS STEP IN

Though considerably in the minority, the Christians in both villages are leading men. These two groups felt it would be a disgrace to have a feud between villages in both of which were Christians; so they consulted with their fellow villagers and secured their consent to send formal red paper in-

vitations to the missionary and his helper, Mr. Wong, to go and arbitrate between the two villages.

Feeling the force of the argument and believing in the good faith of all concerned, the missionary laid aside other important matters and went.

The missionary found that in both villages there are bad elements outside the church, whose ill-doings jeopardize the peace of both villages. The facts are that a man from Slanting Cave really stole sweet potatoes from the fields of Dividing Water, and that the bad men in the latter village fired at, wounded, and captured him. Then they found he was a bad character widely known as a thief, gambler, and robber. In their exasperation they went too far, and that night the wounded man died on their hands. The situation was complicated. To their minds the only safe way was to dispose of the body and deny all knowledge of the matter. This they attempted to do.

As to the village of Slanting Cave, as long as no trace of the missing man could be discovered a month after he left home, whatever their suspicions they had small ground for complaints against the other village, and so were willing for easy settlement.

THE SOLDIERS APPEAR

At this point, the soldiers suddenly appeared at the village of Slanting Cave and said they had come to investigate a charge of robbery against the village, at the request of the Chin villagers. They should have come some days before, but had been busy destroying poppy. That is to say, they should have come on the scene before the missionary had been asked to arbitrate. Their coming complicated matters and made the villagers more angry than ever. The soldiers stayed about two days, devoured many chickens, pork, and rice at village expense, and finally departed on payment of a money fine \$100 Mexican.

No progress in the settlement of the controversy could be made while these soldiers were in the village, and fighting between the women of the village and the soldiers was averted with difficulty. The women strongly objected to the slaughter of their few chickens without compensation. All breathed more freely after the soldiers left.

SUNDAY SERVICES

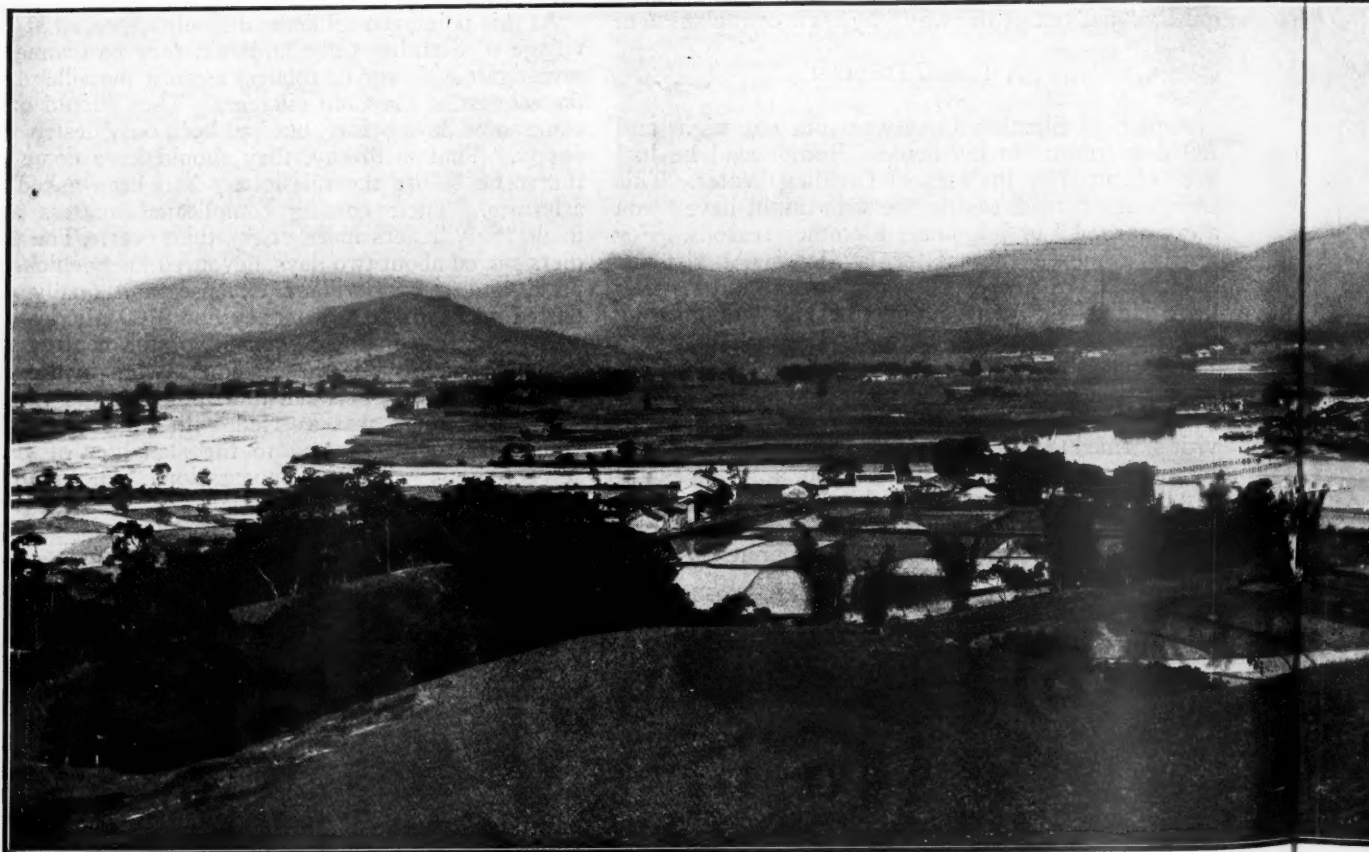
In both villages church services were well attended. I preached at the village of Slanting Cave, and speaking from the Lord's Prayer, emphasized the thought that the coming of the kingdom depends largely upon our own efforts and kingdom citizens must carry out the kingdom program, endeavoring in this way to apply the teaching to the present situation. "If you Christians in both villages do your full duty you should win all in your villages to be Christians. then there would be an end of these



TWO OPTIMISTS OF HOPO. GOOD SPECIMENS OF "UNDEVELOPED RESOURCES"

Pictures from

Rev. A. S. Adams
Hopo, South China
take good photographs
them to Missions
grateful. On this
fine view of Hopo
from Swatow.
market town. I
Roblee Barker M.
charge of Mrs. A.
fine work. The
pictured represent
tion, friendly but
the gospel. Mr. A.
are getting the
That tells the story
that is to be. The
field over which
charge is a half
nine churches and
The family group
the least interesting
page. The baby d
ation, which is as
as elsewhere. No
in the foreground
and the beauty
range. Hopo is th
for our work and
speaking Chinese,



HOPO, SOUTH CHINA. MANY VILLAGES ARE HIDDEN IN TREES AND BAMBOOS. PICTURE TAKEN BY REV. A. S. ADAMS

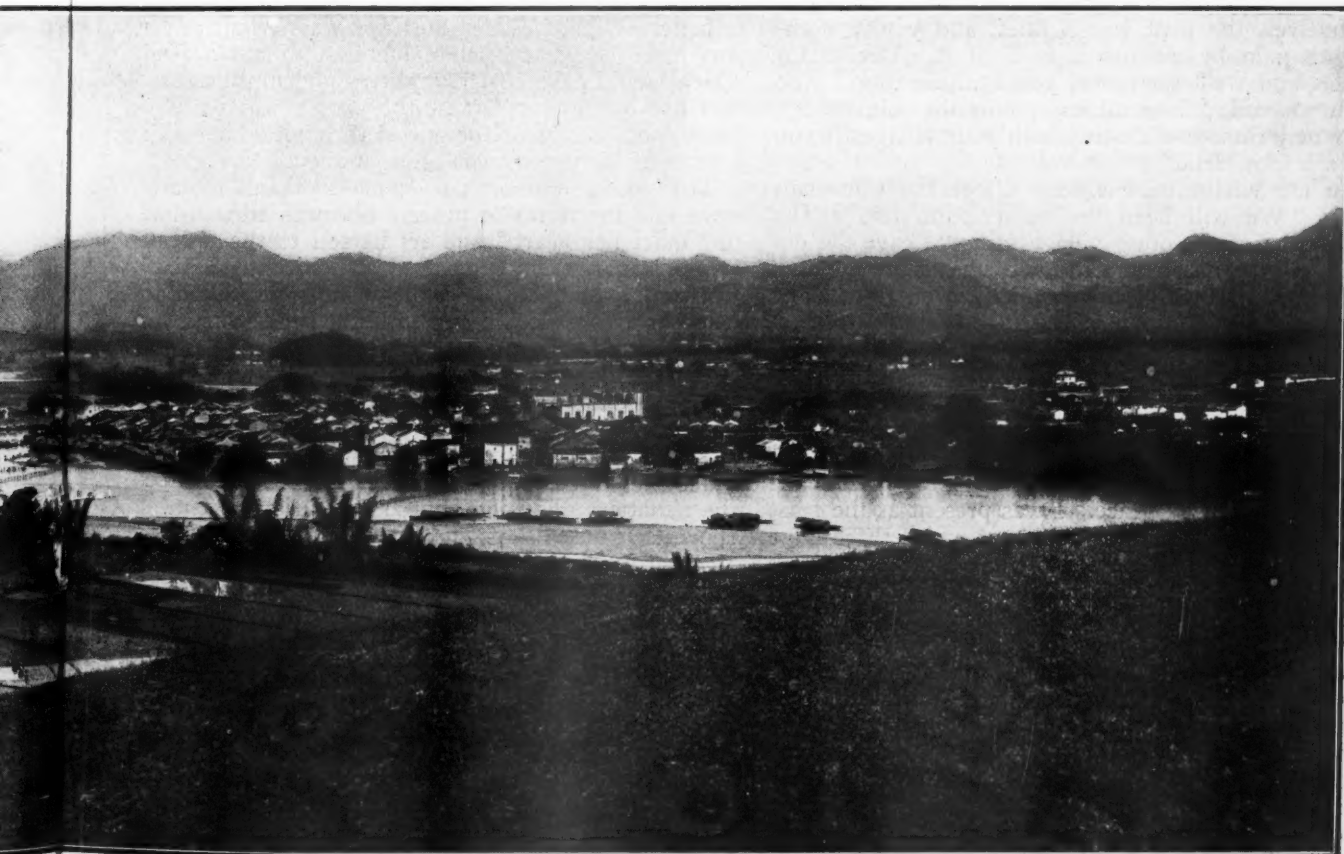
Pictures from Hopo

Rev. A. S. Adams, missionary at Hopo, South China, knows how to take good photographs, and sends them to Missions, for which we are grateful. On this page we give a view of Hopo, which is not far from Swatow. Hopo is a large market town. Here the Rhoda Steele Barker Memorial School, in charge of Mrs. Adams, is doing a good work. The "Two Optimists" pictured represent an older generation, friendly but hard to reach with the gospel. Mr. Adams says, "We are getting the younger people." He tells the story of the China that is to be. The population in the district over which Mr. Adams has charge is a half million; there are 12 churches and 341 members. The family group is by no means the least interesting feature of the scene. The baby dominates the situation, which is as proper in China as elsewhere. Note the rice-fields in the foreground of the landscape, the beauty of the mountain range. Hopo is the strategic center of our work among the Hakka-speaking Chinese, a hopeful field.



REV. A. S. ADAMS AND FAMILY, OF HOPO, SOUTH CHINA

MR. ADAMS HAS GENERAL CHARGE OF THE WORK OF THE MISSION. MRS. ADAMS IS AT THE HEAD OF THE WORK FOR WOMEN AND GIRLS. MR. ADAMS WAS ASKED TO BECOME HEAD OF THE NEW CHAMBER OF COMMERCE, WITH THE MISSION PREACHER AS VICE-CHAIRMAN



VIEW BY REV. A. S. ADAMS FROM ELEPHANT HILL. MAIN ROADS CONVERGE AT HOPO AND BOATS GO TO KITYANG

scraps," I told them. An under-officer of the soldiers came to service, and to my surprise got up and admonished the people to carry out my teaching.

FURTHER COMPLICATIONS

Peace terms were almost settled. Before daylight, however, the startling news was brought that the missing man's body had been recovered and brought to the Khiu village at midnight. It chanced that a man going to the hills to cut firing was accompanied by his dog. The dog ran along the sand bank of a small river, and was attracted to some object sticking up out of the sand. He refused to leave it, so his master went to see what it was, and was horrified to find a dead body. He at once thought of the missing man, went to the village of Slanting Cave and asked what reward they would offer for the body. They offered fifty dollars in lieu of which they gave him three guns in pledge.

The recovery of the body put a different aspect on the case. While it increased the difficulty of settlement, it meant a more just settlement would result than if the body had not been recovered. The thing to do was to tide over the flood of angry passion and prevent a fight between the two villages. The time had arrived for quick decisions and prompt action if disaster was to be averted.

To villagers of Dividing Water we said: "The body has been recovered and that puts you in a bad position. Decide to pay compensation to village of Slanting Cave, and we'll carry you through." To the people of the other village we said: "Restrain yourselves, the man was a thief, and you've nothing to gain by making a feud of it. Decide for peace, and we'll guarantee you compensation." To both we said: "You all know how the soldiers act, they may come and destroy both your villages if you have a clan feud."

In the village of Dividing Water the Christians said: "We will head the subscription list." The Christians of the other village said: "Leave the decision to the missionary, he will see justice done all around," and both parties finally won out. The decision was left to us.

PEACE NEGOTIATIONS

While things hung in the balance, both villages held feasts to perfect plans for confederation with others of the same surname, for support in case the other side refused peace. I was present at the feast in the village of Slanting Cave, at which three huge pigs were eaten, some seventy tables of eight each being provided. I saw the elders first and insisted that they must not have wine at this feast, else a feud would be sure to develop, while they were under the influence of it. This they promised to do, and no wine was drunk. After the feast, when they wanted to take out their guns and "start things going," I insisted they must keep to the time limit, which had been set for midnight. If peace was not concluded by then, they would have full freedom to go ahead, but I was still there as arbitrator and they must follow my directions. After going once more to

the village of Dividing Water and parleying with their head men, they came to terms and placed the details in our hands for adjustment. Returning to the other village, the excitement was tremendous. The corpse was coffined just outside our chapel. Some people declared that the "spirit call" or "Devil call" had been heard, and they were in duty bound to avenge the man's death with blood. Good Mr. Wong, my assistant, and I settled down for the last long tug of war, which was to be decided that night. This was at 7.30 p. m., and the tug lasted till 1.30 in the morning, when as chief arbitrator I had the pleasure of handing over two dollars Mexican as "earnest money" from the villagers of Dividing Water, which was accepted by the principals of the other town. Great rejoicing followed, and I got back to the village of Dividing Water for bed at 2 o'clock that morning.

PEACE TERMS

The arbitrators made the following conditions: No petitions or accusations to be entered to the officials by either side. The village of Dividing Water to reimburse the village of Slanting Cave for all expenses incurred. The former village to pay fair compensation to the widow and some provision for the three children of the dead man. The amounts decided upon for each item were incorporated in the peace papers signed by each side and given to the arbitrators, after earnest money had been turned over, as noted above.

The provision for the family included the purchase of a buffalo and some fields, so actually the woman is better off than if her husband was living, as he was a worthless character; but best of all, a feud which would have cost many lives and much money was averted, and we trust the people will wish to know more claims of the gospel through which such a peaceful settlement was brought about.

The widow and orphans came to thank us, and were told the terms of peace. She was admonished to "quiet her heart" and set herself to the task of bringing up her children to be good citizens. Several Christian women in the village were requested to help her all they could and to bring her to chapel to learn the "Doctrine."

After these strenuous days there is time for a little reflection. One cannot help wondering if the Christian element, which in one village numbers four and two-thirds per cent of the population and in the other one per cent, really had weight enough to affect the situation. Did the church or Christian element show itself unselfish enough to carry others' burdens? In other words, has the church "made good" in these villages? Considering the small percentage of the Christian population, it is fair to say that they made their weight felt for good. But is this enough? I told them frankly that in view of the new day coming, it is not enough. They must make good the future, and to do this they must aim to win all their fellows to Christ. The day of narrow vision is past, and they must save themselves by saving others.

Blessed are the peacemakers, said Jesus, for they shall be called the children of God.

Life Work Department

The Board has noted with interest the creation of a Department of Life Work in the General Board of Promotion. It is a long held conviction that an adequate supply of missionary recruits cannot be expected unless the fundamental work of cultivation in church and home be faithfully done. Individual



RAYMOND M. WEST, D. D.

and collective prayer lie back of the missionary impulse and only as God's people are faithful in praying to the Lord of the Harvest may we expect him to thrust forth the laborers so sorely needed. This applies not merely to foreign missions, but to home missions and the work of the ministry. The action of the Board of Promotion in establishing a department for this purpose is therefore heartily approved, as well as the further step of calling a man of broad experience and large accomplishment in denominational service to head the department. Dr. Raymond M. West has a long and successful record in pastoral work, having been pastor of churches in New Jersey, Pennsylvania, Minnesota, and New York. He was called from the Park Avenue Church in Rochester to become secretary of the New Jersey State Convention in 1915. He brings to the present task an intimate knowledge of the churches, as well as valuable experience in educational and young people's work.

(The extract above is taken from the Report of the Foreign Mission Society. Dr. West will be a valued addition to the executive staff of the Board of Promotion.—Ed.)

A Notably Raised Average

It is true that we have not raised the hundred millions yet, and have indeed come a long way short of it, so that we are not resting in the satisfaction of victory. It is also easy to find reasons for not having done more in the week from April 25 to May 2.

But it is much more to the purpose to extract some of the causes for thankfulness and encouragement from the actual results.

Take that fact that in the first sixty-seven churches reaching their allotments the per capita giving went from \$3.16 last year to \$20.84 in this campaign!

And that other fact that the same churches, which on the basis of last year's benevolence would have given \$168,076 in four years, have in this campaign pledged \$1,107,574, an increase of \$939,498, or 659 per cent. Think what that means, if that ratio of advance is kept up during the next quarter century!

Then, what inspiration in the news from a church that on the first day had six of its young people volunteer for mission service—five of them on the foreign field! Do you imagine that result would have come if that church had not put its life into the campaign?



Words of Our Lord Jesus Christ to Read and Remember

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (John 3 : 4.)

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee. We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation—that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. (John 3 : 5-21.)

THE PROCLAMATION OF MAN'S SALVATION
THROUGH GOD'S LOVE GIFT

A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

VI. LITTLE LOST

ONE day word came from Little Lost River Valley that some gospel meetings in that remote part of the state would be appreciated. The Little Lost River schoolhouse was 125 miles from Bellevue. Would the Missionary come? To reach the place he must drive across a desert country and over a range of mountains. He wrote that he would come.

After the long difficult drive, he arrived at the Hawley Ranch, which at the time was rented by a man named George Walker. This was at four o'clock in the afternoon of the third day after leaving Bellevue. He was welcomed heartily by Mrs. Walker, and shortly afterward met four Walker children and their school-teacher, Miss Hattie Moe, an estimable young woman who had received her education in the Presbyterian School at Mt. Pleasant, Utah.

Round-eyed with curiosity, the two younger Walker children sized up the preacher and then began to beg their mother to allow them to get ready for church at once. No supper for them! Excitement had banished their appetites.

The four-mile trip was made to the schoolhouse in a lumber wagon, and the party consisted of the excited children, the father and mother, schoolma'am, and the preacher.

When the party got back to the ranchhouse a fire was built and all sat about the stove to get warm before going to bed. For some time an unbroken quietness prevailed. At length the mother spoke:

"Mr. Bowler, it is impossible for you to know what this night means to me," she said. "It has been fourteen years since I have been to church. And during all this time I have longed for an occasion like this. There has not been a church service closer than twenty miles from us during the fourteen years I have been here."

The very hunger in the woman's soul was revealed by her voice. The silence broken, the children were encouraged to speak.

The older girl, sixteen years of age, said that she never had been to a preaching service before. Once she had attended a Sunday school thirty miles away when she was the guest at the home of her school-teacher. The child next in age, a winsome girl of fourteen, said she did not know what a Sunday school was like. The father remained silent during it all. He was not a Christian. His thoughts were too deep for words that night.

It was close to the midnight hour before the good nights were said. Worn by the strenuous activities of a long day, the Missionary went to sleep at once. How long he slept he did not know, but suddenly he found himself awake, listening to sounds in the kitchen. He could not believe it was time to dress for breakfast. Striking a match, he looked at his watch. It was two o'clock. And then he remembered

hearing Mrs. Walker tell her older daughter that they would "do the supper dishes" after church. And there had been a stack of them. Mrs. Walker had provided supper not only for the members of her family, but for the preacher, the school-teacher, three or four hired men, two freighters, a traveler, and a gang of threshers. Hers was the first human habitation at the end of a long desert journey, and she turned no one away from her table.

Two o'clock in the morning and Mrs. Walker still washing dishes. The realization of her isolation and her longing during fourteen years for a chance to attend a gospel service stirred the Missionary deeply as he waited for daylight. There could be no more sleep for him that night. He thought of the many settled communities elsewhere and of countless households enjoying their rest. Where the church-bells had rung that night, how many people



WINTER IN THE GREAT SPACES OF IDAHO

had responded? Would there were some power to enable everyone everywhere to feel as this young Missionary felt that night. How many would then multiply the annual contributions they make for home missions!

Again and again the Missionary's thoughts came back to this frontier woman who had been washing dishes from midnight until two o'clock in the morning because she wanted to travel four miles in a lumber wagon to attend church, and this after cooking supper for a score of people.

Presently the house grew still. Two hours passed. Again there were noises in the kitchen. A woman's voice softly hummed a gospel hymn. It was four o'clock and pitch dark, yet Mrs. Walker already had begun the tasks of another day.

The Missionary remained in the Little Lost River Valley country two weeks, spending all of his nights at the Walker home. During this time Mrs. Walker missed but one service.

Among the first Little Lost River Valley converts were the Walker children. Then one night, soon afterward, the father yielded his heart to Christ, and the joy that came to the Walker home was indescribable.

Mr. Walker had been a hard drinker. As long as the Walker girls could remember, their father's drunken return from Idaho Falls, whenever he went there for supplies, was an event always to be dreaded. During the last week of the meetings Mr. Walker had occasion to drive to Idaho Falls. The trip necessitated an absence of two days. The prayers of the wife and the Missionary followed him. Would he be able to resist the awful temptation?

The Missionary was at the ranch when Mrs. Walker caught sight of her husband coming back

over the divide. He was in the room when the ranchman walked in with a swift, steady stride.

"I didn't touch a drop, mother!" he cried. "I've won my fight!"

He placed in the hands of his wife a Bible and a copy of Bunyan's "Pilgrim's Progress." When she saw these books and realized what the bringing of them meant to him, to her, and to the children, her heart welled up with a happiness too great to express. The Missionary left the room, bearing with him a vision of holy domestic joy which will never be effaced from his memory.

God permits some men to amass their millions, but he permits others to amass other riches—riches infinite and incalculable and which neither moth nor rust can corrupt.

(TO BE CONTINUED)



WHERE THE MISSIONARY OFTEN SLEPT

Living Witnesses to the Gospel

"He that winneth souls is wise."

THE name of this living witness is unknown to us, but his story is told by a Presbyterian missionary in the Philippines, Dr. Graham. He says that this old Filipino cannot read, but has brought in more converts than any other member. Then he gives the following description of the man:

"Before his conversion he was known as the king of the *dewatahan*, or worshipers of an old system of idolatry in vogue before the Spaniards came to the Philippines. He officiated as a kind of priest, sacrificing pigs at night on the mountainside in order to bring rain, and practising all kinds of charms to drive the evil spirits out of sick people. Since his conversion he has memorized great numbers of texts; in fact, whole chapters of the New Testament, and the pivotal texts and chapters of the Old Testament, so that he understands God's plan of the ages as revealed in the Scriptures. As the old man cannot read, he has learned most of these passages at the quarterly conference for Bible study, when he pesters everybody who can read to read the lessons to him over and over again. He spends days soul-hunting, usually after one at a time, with great success."

Given a personal devotion and practice like that in ten men in each of our churches, and what a different record of conversions and church influence we should be making.

The Appeal for Life Enlistment

Twenty-five years ago a young artist was painting a picture, which he hoped would find a place in the academy. It was the figure of a lovely woman with a little baby at her bosom struggling up a street on a wild, stormy night, the sleet driven by the wind into her face. All doors and windows were shut. The picture was entitled "Homeless." As the artist painted it, the subject seemed to come to him as a living reality. Putting down his brush, he exclaimed, "God help me! Why don't I go to lost people themselves instead of painting pictures of them?" Then and there he consecrated himself to God.

After studying at Oxford University, he entered the ministry and went to work in the slums of one of our great western cities. For two years he fought the devil and drink, as few men have done. Then he came to the Secretary of the Church Missionary Society of England and said: "I want to go to that part of the world where men seem to be most lost. I have come to the conclusion that East Africa is the place where I am most wanted." The secretary asked whether he would be willing to lead a party that was to go to Uganda. He became Bishop of Uganda, and for many years this brilliant artist, as Bishop Tucker, brought to that African field an enthusiastic love for souls, a rare gift of administration, a statesmanlike ability, and spiritual force which molded the Church of Uganda on strong and healthy lines.

A Valuable Contribution to Missionary Literature

*THE MISSIONARY OUTLOOK IN THE LIGHT OF THE WAR:
ONE OF THE MOST IMPORTANT BOOKS OF THE PERIOD*

A REVIEW BY HOWARD B. GROSE

IT is long since a volume of the quality and worth of "The Missionary Outlook in the Light of the War" has come to the editorial desk. In saying this I do not depreciate in the least the first volume in this series of Final Reports of the Committee on the War and the Religious Outlook, namely, "Religion Among American Men." Of that we shall speak at another time. That was manifestly a more difficult subject to deal with concretely and satisfactorily, since so much was necessarily matter of conjecture and opinion. This volume is a model of missionary apologetics. It is as convincing as it is clear and comprehensive. Its vision sweeps the whole range of foreign missions in the light of the results consequent upon the World War. With many contributors, the whole has been skilfully edited into unity, and the reader is conscious of the steadfastness of purpose and the directness of treatment. Here is the information desired, facts and not theories or guesses, presented with cumulative convincingness. We wish that every intelligent man who regards missions with a question-mark or with indifference could be led to read this setting forth of great facts and vital truths. Once begun, the reading is not likely to be discontinued by those who take thought of the essential values in life and civilization.

See the range of topics: Introduction by Robert E. Speer, full of meat for missionary sermons; Foreign Missions as a Preparation for the New Internationalism; What Foreign Missions Can Contribute to an Effective League of Nations; Foreign Missions and Democracy in Non-Christian Lands; Enlarged Outlook of Foreign Missions; Effect of the War on the Vitality of the Non-Christian Religions; the War and New Influences Among Oriental Women; the War and the Missionary Outlook in India, China, Japan, Korea, Africa, Moslem Lands, and Latin America; the Effect of War on Missionary Activity; Lessons from the War as to Propaganda for Missions; New Demands Regarding the Character and Training of Missionaries; Reconsideration of Missionary Methods; the War and Literary Aspects of Missions; Missions and American Business and Professional Men Abroad; Bearing of Economics and Business on Foreign Missions; Missionary Agencies in Relation to Students from Other Lands; Foreign Policies of the U. S. and the Success of Foreign Missions; Relation of Foreign Missions to International Politics; with synopsis of contents and bibliography. If we could put the names of the writers to this list of subjects, it would be seen at once that missionaries and special students of missions have been called upon for first-hand knowledge.

Doctor Speer's brief introduction creates the spiritual atmosphere. Few men can say as much in as small space or as pungently. Instantly he links the

missionary enterprise with the moral aims of the nation in its recent conflict, and then shows how the missionary movement has been in the world as an instrumentality of peace and international good will, a great agency of righteousness, a great instrumentality of human service, of human unity, and concord. Never was this agency so needed as now; strong, living, aggressive. The great negative energies of destruction such as war releases can never achieve the things that have to be done in the world. In Christ alone today is the power of saving men and of redeeming society. To give him to the world is to do the work the world needs more than it needs anything else. This is the keynote of the volume.

We all recognize the need of a new spirit of internationalism if world peace is to be secured and preserved. Here are the points as to the significant contributions made by foreign missions to the new internationalism:

1. *The Christian missionary movement has been the basis for the best there is in the confidence which the nations of the East and the West have in each other as moral, righteous, and dependable institutions.*
2. *Foreign missions has been the greatest agency in the past century in breaking down racial barriers and interpreting the East and West to each other.*
3. *Foreign missions is the one agency that has not only proclaimed, but incarnated the spirit of human brotherhood and service.*
4. *Foreign missions has for more than a hundred years been developing in non-Christian lands a high class of native leadership sympathetic to democracy and internationalism.*

Significant indeed on this last point is the fact that at the Peace Conference at Versailles two of the three representatives of the Chinese Republic were Christians, one of them, C. T. Wang, for many years secretary of the Chinese Y. M. C. A. Equally strong are the points as to what foreign missions can contribute to the success of a League of Nations, including the ideas of brotherhood, service and sacrifice, attitude of faith, and spirit of mutual understanding, with a common interest and the bond of a common religious faith, without which a full and permanent brotherhood is impossible.

So we might go on through the chapters, if space permitted. Each chapter possesses some special interest, some suggestive impulse. One of the most informing sections is that on the war's effect on the vitality of the non-Christian religions. Evidences of revival in Hinduism, Buddhism, Shintoism, Confucianism, and Mohammedanism are first given, and then evidences of weakening. The whole is illumi-

nating and a fresh contribution of moment. In some way this volume should be gotten into the hands of pastors throughout the country. Its reading could not fail to stir them with the immediacy of the gospel need and opportunity in all lands at this vital moment in human history. Light is thrown at every point, but there are no hysterics, simply the array of facts. Whether one accepts all the conclusions or not, they all call for serious consideration.

In the series of pamphlets which it has issued, and in the five volumes of which two have already ap-

peared, the Committee on the War and the Religious Outlook, of which Prof. William Adams Brown is chairman; President King, of Oberlin, and Dr. Charles W. Gilkey vice-chairmen; and Rev. Samuel McCrea Cavert secretary, is rendering a service of permanent value. This committee was one of the outcomes of the General Wartime Commission of the Federal Council of Churches. The volumes are published in attractive form by the Association Press, 347 Madison Avenue, New York. The price of this one is \$2.



Women's Deputation to the Orient

OUR readers know of the Women's Deputation that was sent to the Orient by the Federation of Woman's Boards of Foreign Missions of North America, to study institutions, types of work, and problems in missionary education. Miss Prescott, of our Woman's Foreign Mission Society, has written of the Shanghai Conference. To hear the reports from the Deputation a special conference was held in New York, and there was also a public meeting at the Madison Avenue Baptist Church, with addresses by members of the Deputation which gave vivid glimpses of the conditions found.

President Pendleton, of Wellesley, said one of the greatest services the Federation could render the Chinese girls would be to formulate plans to educate them in their own country. The problem of readjustment after they return from a college term in this country is so serious that it should be avoided. She declared the mission situation abroad critical, and emphasized the imperative need for additional equipment, teachers, and leaders to further the work in the mission schools. "China is trusting the United States to help save China for the Chinese. Our idea is not to establish western educational methods in the Orient, but rather to adapt western education to eastern needs—to place American colleges in the Orient on such a foundation that the American college in China shall mean to the Chinese girl what the American college in America represents to the American girl."

Miss Conant, of the Congregational Board, who visited forty secondary schools, declared that everywhere she found a dire need for greater school facilities, from kindergarten to middle-school age. In her opinion, since most of the mission middle schools are so poorly equipped that they fall far short of doing middle-school work and are thus anything but a credit to Christian missions, the Boards should make special efforts to provide these schools with well qualified native teachers, and refrain from increasing the number of schools until those already existing are adequately staffed and equipped. Especially should Christians here do their duty by the foreign students who come to America for education. Many of these students, she said, are permitted to spend a number of years here and return home without be-

coming Christians—a situation that causes them to heap criticisms upon American Christianity.

Miss Friedman, of the National Y. W. C. A., said that it is imperative for the church to help Orientals along industrial and social service lines. The establishment of factories in the coast cities of China is fast breaking up the inland agricultural and industrial systems based on handwork rather than machinery. Oriental women need training as mothers and there is a demand for a knowledge of a solution of all problems that pertain to the home.

Miss Amelia Josephine Burr urged an increase in the amount of religious literature prepared for the children of the Orient, and made an appeal for greater care in the make-up and illustrations. "The demand for suitable Christian literature for children is unprecedented and only a small part can be supplied. And the fact that demoralizing literature is being widely translated and distributed serves as a powerful challenge to the church." The introduction of the phonetic script, according to Miss Burr's observation, is one of the most expeditious methods of placing Christian literature before the people, and in this department there are unlimited opportunities.

Miss Prescott said the greatest need of the Orient today is the Christian woman. While it is evident there is a demand for currency and social and industrial reforms, it is the Christian woman who is going to act most effectively as an uplift. Referring particularly to the mission situation in Japan, she declared that if Japan is to be saved she must have Christian women and Christian homes.

That the American church must speed up its activities in foreign fields was a dominant note that rang throughout the conference. That plans must be formulated immediately to enlarge and more adequately equip the Christian colleges in the Orient and that the staffs of trained leaders must be increased many fold is the opinion of these women whom the Federation commissioned to make this mission survey, and they unanimously declare further that these needs are imperative, and if they are not speedily met there is grave danger that not only will the mission work already established lose its opportunity to forge ahead, but the Christian church will not be able to retain the foothold already gained.

Significant Features of the Annual Reports

American Baptist Foreign Mission Society

GENERAL REVIEW OF THE YEAR, AND THE WORLD OUTLOOK

The general review covers much ground, from the Victory Campaign of Northern Baptist Laymen to the Ingathering Week of the New World Movement. The total receipts of the Society from the Victory Campaign amounted to over \$1,700,000, and the special gift of a million dollars by Mr. Rockefeller to the permanent trust funds also came as a direct result of that Campaign. Among topics treated are the General Board of Promotion and the relation of this new agency to the national Societies and Boards; the removal of headquarters to New York; the change in fiscal year; Interchurch World Movement; Board changes and meetings; district secretaryships and promotion representatives; Sunday school educational campaign; deputation work of missionaries; preserving the health of the missionaries and regulations regarding missionary activity; the Government of India Bill; open doors for the Gospel Ship; homes for missionaries' children; life-work department; progress in education, and many other matters connected with the life and work of the Society. A synopsis follows:

A YEAR OF INTERNATIONAL DISAPPOINTMENT

In its brightest aspects the fiscal year which came to a close April 30, 1920, may well be described as a year of international disappointment and world-wide readjustment. Surely great things were expected internationally when the year began. The Peace Conference was in session at Paris, laying the foundations, as every one hoped, for a new world. Although it was known that old treaties and secret agreements between several nations presented grave difficulties, it was confidently expected that a solution would be found, and that before the close of the year 1919, peace would be established between all the contending powers. It was believed that long before this men in general would have been engaged in a restoration of the tattered fabric of civilization. The deplorably disappointing occurrences that have followed in the wake of the war are too well known to require recital here. Whatever may be the opinion regarding responsibility for the almost unprecedented industrial turmoil, social unrest, financial collapse in many countries, and the tensely of international relationships, it is apparent that statesmanship has failed. There seems to be at present no human leadership equal

to the needs of the hour or possessed of the prescience required for the avoidance of similar mistakes in the future. But for our faith in the power of the Eternal to straighten out the tangled skein, the outlook would be dark indeed. Many men in all walks of life see clearly that there is no solution other than the spiritual renewal of mankind. This makes the foreign mission enterprise seem more clearly essential in world reconstruction than ever before. The political confusion increases our problems and unless a far larger measure of international good will should prevail may indeed hinder us in the prosecution of our work.

PROGRESS IN EDUCATION

India. Baptist mission schools were never more important in India than they are today. Out of a total of 87,386 pupils studying in our Baptist mission schools a year ago, 64,245, or more than 73%, were registered in the four missions of Burma, South India, Assam, and Bengal-Orissa. With the prospect of self-government there must be developed an intelligent and united people. In some of our schools in Burma, as Pegu and Taunggyi, we find Burmese, Chinese, Hindus, Taungthus, Shans, and Karens all together in the same classroom. Here race and religious prejudices are ignored and in their place are nourished friendship, patriotism, and Christian character. Twenty-one graduates from our Burma high schools last year have entered some branch of mission work and nearly all contribute to the support of preachers and other forms of Christian activities. In fitting these young men to assume their proper place in the life and development of their country, we must show them how to provide an honest living for themselves and families. Appreciating this fact, the Burma missionaries passed at their annual conference last year this resolution:

"Believing that our Lord Jesus Christ is deeply concerned in the whole welfare of mankind, of which the economic factor is an important one; and believing that one of the most insistent needs of Burma today is that the common people should be raised to a higher economic plane in order that they may avail themselves of the means of rising to a higher civilization; and foreseeing that the future welfare of the Christian churches is most vitally related to and bound up with the economic welfare, we therefore heartily endorse the enlargement of the educational policy of our mission to in-

clude institutions, the training of which will better enable our people to improve their economic condition, such as the proposed School of Trades and Mechanical Arts, the School of Agriculture, etc., and resolve that we should, by whatever means we can, instruct and assist our people to a higher economic level through the use of banks, postal savings, cooperative societies, and any other means by which we may be of assistance to them in helping them to become efficient factors in their respective communities."

Rangoon Baptist High School, accommodating pupils from the high school to the primary grades, last year had an enrolment of 944, our European school 150, and the Normal School 40. The first of these schools is now crowded to its utmost capacity and the second is rapidly growing in popularity and numbers. The Normal School is the center of many bright hopes for it is here that the future teachers of our vernacular schools are to be found. In connection with this work training and practice schools have been opened near the Mission compound. During the past year the Rangoon Baptist Anglo-Vernacular School was honored by the Government through the presentation of a gold watch and certificate to its headmaster, Saya Ba. The Board has appropriated \$10,000 towards the establishing at Moulmein of a school to be known as the Tenasserim School of Industrial and Mechanical Trades. This will be the first school of its kind in Burma. If industrial education has been found to be a form of uplift for America and the Philippine Islands, it cannot fail to be of first importance in the education of Burma. This new school will not only turn out workmen but also equip teachers to carry on this educational work. We have opportunity now under the most favorable conditions to influence the industrial life of Burma. The school will utilize all the modern machinery of the trades which it proposes to teach. The purpose will be not merely to train mechanics but to build characters as well, to teach people who now love idleness, the love of industry, the dignity of labor, and the manliness of toil. Among the trades which will be taught are carpentry, bricklaying, cement and concrete work, plumbing and painting, pattern making, machine shop practice, applied electricity, motor and mining engineering.

Assam. Concerning the Jorhat Christian Schools the Government inspector recently reported: "A comprehensive program of work for the year has been adopted and strictly followed, the best and most thorough thing I have ever seen." These schools have the reputa-

tion of being the most strict of all the high schools of the Province. A Christian atmosphere is maintained through the regulation which keeps the proportion of Christian and non-Christian students two to one. It is hoped the Jorhat schools will provide the churches of Assam with Christian ministers and trained laymen. Boys of fifteen different languages and races have entered. Substantial appropriations have been made for this work. Our missionaries are doing great and important work for the students at Cotton College at Gauhati, a Government institution drawing young men from all Assam. The only instruction in Christianity is that given them at the home of our Baptist missionaries, Dr. and Mrs. W. E. Witter. A new hostel has been built during the past year to make a Christian home for these college students.

South India. Special attention has been given to the enlarging and strengthening of our theological seminary at Ramapatnam. Negotiations are under way looking to the joining of forces with the strong Canadian Baptist Mission, adjacent to our field on the north—a union that would give us a Baptist Seminary second to none, through whose enlarged force and better-equipped staff would be found the necessary leaders and teachers for our churches and schools. The founding of a joint institution at Bezvada or other suitable point is proposed when funds are available; meanwhile the missions to cooperate in advanced courses at Ramapatnam as soon as the Telugu Mission is able to provide a more adequate staff for its Seminary. The South India Conference last year adopted the name of "Gertrude Preston Rutherford Institute" for the Baptist Training School in the Deccan. This school will provide a three years' course in normal training, Sunday school pedagogy, and industrial and agricultural arts, and is the only school of its grade equipped to train teachers for our Telugu Mission.

Bengal-Orissa. The Bhimpore and Balasore schools continue the center of our educational work in this Mission. Bhimpore could not accommodate all applicants, even after turning the hospital into classrooms. Fifteen new village schools have been opened, making seventy-five now under the care of this station. In the industrial department 136 boys work two hours every afternoon in gardens and fields, carpenter shop, and brickyards, turning out over Rs. 1500 worth of materials last year (Rs.—Rupee, about 32 cents). The Balasore Industrial School has been established fourteen years, has twelve teachers and over seventy boys, and its sales last year amounted to over \$3,000. The school has a tradition and every boy must fall into line or quit.

Among Criminal Tribes. The Industrial Criminal Settlement at Kavali, begun a few years ago with twenty-five families, now has a population of nearly 2,000. People of the criminal caste are committed to the Settlement instead of prison. The missionary manages the Settlement on the basis of trusting its inhabitants. The constables carry no arms and there are no walls. The houses in which the criminals live are arranged along streets to form a village; each family has its own hut and lives its own life. The net cost, except the salary of Rev. S. D. Bawden, the missionary in charge, paid by our Society, is borne by the Government, which has also made available a sum for advance on cattle, reed, and implements for Allur and Bitragunta, where those families are sent which Mr. Bawden thinks can be trusted to begin an honest and industrious citizenship. The work is in every way remarkable, a conspicuous witness to the power of the gospel.

Burma. The Reference Committee of the Burma Mission passed a resolution at its 1919 meeting heartily endorsing the proposal to establish a school of agriculture at Pinyinmana, and recommended an appropriation of \$30,000, provided it could be raised as a specific without curtailing regular appropriations. This was in view of the fact that 70% to 80% of the native Christian constituency in Burma are cultivators of the soil, a fact equally true of the non-Christian population, so that a mission school of agriculture would not only contribute towards the development of self-support among the Christians but would also commend Christianity to the non-Christians.

It is interesting to note that an Educational Commission from America and England has been in India making special study of village education. Its findings will doubtless be of much value to us in the administration and development of Baptist work in all India.

INCREASE IN CANDIDATES

Following the Des Moines Convention there is apparent a general increase of interest among young people in missionary service abroad. The Candidate Secretary, Dr. Lerrigo, has visited most of the Baptist colleges and seminaries during the year, as well as many state universities, and had personal interviews with hundreds of young men and women who are looking forward to foreign service. While the present exigency shows a serious lack of suitable candidates to supply the pressing needs of our fields, the prospects for ensuing years are increasingly bright. For some years the students of Denison have contributed to the support of Daniel Dye, an alumnus at work in West China. This last year desire was expressed to largely increase this support, and the

students of Denison volunteered to try to furnish the entire personnel for the West China Mission. A beginning is made this year in the appointment of W. W. Cossum, Denison, 1917, to West China, and others are expected to follow shortly. Students of Ottawa University also plan to support some of their number abroad. During the calendar year 1919 the forces on the mission fields increased from 714 to 763, and further additions have been made since, while a relatively large group will sail during the present summer and fall. We are still far, however, from reaching the present year's proportionate share of the "Survey" requirements. Praise is given the Student Volunteer Movement for its indispensable aid and influence. Dr. John R. Mott having resigned the chairmanship of the Executive Committee of the Movement, owing to the pressure of other duties, our Society and denomination have been honored by the choice of Foreign Secretary Robbins to succeed him in this responsible position.

THE JOINT MAGAZINE

Under this heading the Report says: "On January 1, 1920, the joint magazine *Missions* began the eleventh year of its publication and significantly celebrated the occasion by its appearance in an enlarged and more attractive form. During the ten years of its history, this well-known missionary magazine, under the capable direction of its editor, Dr. Howard B. Grose, has shown a continuous improvement in typography, pictorial presentation as well as in subject matter. Today its prestige is one in which the entire denomination may well take pride. In view of the important publicity service which this magazine was expected to render to the Board of Promotion in its great campaign, the editorial office was removed in December to New York City and it is now maintained in connection with the headquarters of the Board of Promotion. Responsibility for the publication of the magazine has been transferred to the Administrative Committee, although a smaller committee, on which each of the National Societies has a representative, continues to direct the actual management of the magazine. Beginning with January the printing is being done by the American Baptist Publication Society. With these new arrangements, our churches will continue to receive an ably edited, well illustrated and attractively printed magazine, presenting each month the great missionary undertakings of the denomination."

THE HIGH COST OF EVERYTHING

The Report considers the increased cost of land and buildings, not less abroad than in America. Prices for land have doubled and trebled in the port cities and great centers of popula-

tion throughout the East. Cost of building materials and labor has also risen proportionately. The Science Building of Shanghai Baptist College, estimated two or three years ago to cost \$50,000, would require from \$90,000 to \$100,000 now; and only the generosity of the donor makes it possible to complete this greatly needed addition to the College equipment. Taking into account also the exchange situation, it is estimated that the budget of \$10,000,000 approved in the "Survey" for equipment will provide barely more than one-half of the building projects included in the list originally submitted by the two Societies. Foreign exchange conditions have not improved but rather grown worse. The Mexican dollar, with normal value of fifty cents has risen to \$1.16 gold and the rupee, normal value thirty-three cents, to forty-one to forty-seven cents. This has brought heavy burdens upon all foreign mission societies. For expenditures in China it has meant practically 11% increase, and in India 38% in cost to the Society without making any increase in funds available on the field. Men most familiar with international finance give little hope of an early return to normal conditions.

The high cost of living has made some adjustments necessary in the salaries of missionaries. The Foreign Mission Boards are now studying this subject together, making careful investigation, in the hope that some general principle may be evolved leading to a more nearly uniform standard of missionary support. The total addition to appropriations involved in salary increases will amount to about \$63,000 and exchange to \$13,000, a total of \$76,000.

MATERIAL AND MORAL EFFECTS OF THE WAR

Material effects are discernible. The war has served as a great stimulus to commerce and industry. In India, for example, it became necessary to produce many materials formerly imported, hence industries of India have flourished. Travel, new contacts, new valuation of the outside world have impressed thousands of Indian young men. An Indian Industrial Commission has made a notable study of the possibilities of the Empire and definite plans have been adopted for industrial development, promising far-reaching results.

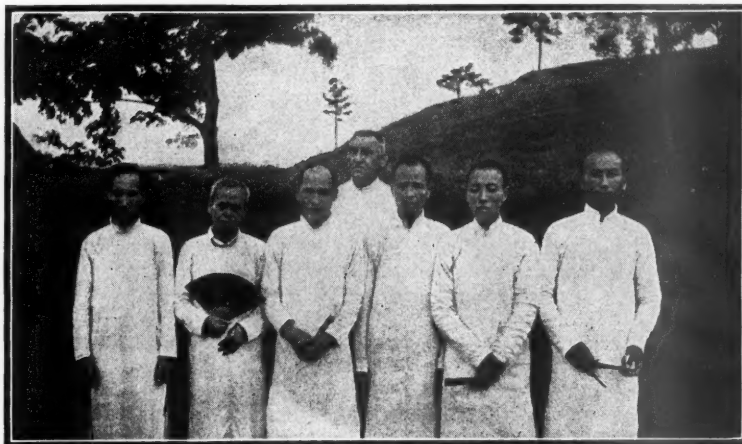
Morally, in India a great spirit of loyalty swept over the country, her troops fought in every fighting zone, and she contributed over \$500,000,000 in money. Since the average annual income in India is only about \$10 a head, this will appear as a significant sum. The blessings will outweigh the sacrifice, and the years of faithful work by devoted Christian missionaries helped in large measure to make possible India's response and secure the moral results.

FAMINE CONDITIONS

Conditions in South India have equaled the worst ever known in that poverty-stricken country. Our missionaries have given all the relief in their power, while Government famine camps often fed 5,000 at a time. Northern Baptists raised and distributed \$28,000 for famine relief. Last July there were

INTERDENOMINATIONAL RELATIONSHIPS

Relationships have been maintained with the Foreign Missions Conference and its Committee of Reference and Counsel, of which Dr. J. C. Robbins is a member; the Student Volunteer Movement, of whose executive committee Secretary Robbins was recently elected chairman, succeeding



PREACHERS AT A CHANGNING (CHINA) SUMMER SCHOOL

a million and a quarter persons on relief work or receiving free famine aid in all India. A great shortage of food is estimated for the present year, due to poor crops and decrease in acreage cultivation.

INFLUENCE OF AMERICAN PROHIBITION

The success of the Prohibition Amendment in the United States made deep impression upon India and other countries. Our missionaries have felt the growing change upon this subject, and have passed strong resolutions at their annual conferences. There has been much agitation in India, and a bill was introduced into the Imperial Legislative Council recommending total prohibition; and while it did not pass it received strong support by many prominent Indian members of the Council, and the sentiment is growing.

THREE NEW STATIONS

Three new stations have been opened—Kangpokpi in Assam, Jamshedpur in Bengal-Orissa, and Mong Lem, on the Chinese side of the northern border of Burma. At Kangpokpi we shall preach the gospel in a section hitherto practically closed to Christianity. Jamshedpur, formerly called Sakchi, is the home of the first great steel industry of India. The Tata Iron and Steel Company has given us the land for the proposed Christian center, and is most friendly to the enterprise. At Mong Lem there is a great evangelistic opportunity. Now is the time, if we are to take it.

Dr. Mott; the Board of Missionary Preparation, of which Candidate Secretary Lerrigo and Prof. Robbins of the Board are members, and other organizations identified with foreign missions. These associations have furnished helpful counsel to the Board, and have also enabled the Board to make important contributions to the progress of the missionary enterprise in its larger interdenominational aspects.

THE SPIRITUAL EMPHASIS

A paragraph is given to evangelism, which we shall print in full elsewhere. The closing paragraph is on the spiritual emphasis. "We must never forget that our main emphasis in the missionary enterprise is and must always be spiritual. Jesus Christ and his redemptive saving power is our one message to the non-Christian world. Our main dependence is not on institutions and organizations, much as we need them. Nor is it on the school, as mighty a factor as it is in the development of the church and as an evangelistic agency. Our main dependence is on men and women with the evangelistic passion. The supreme need of the hour is for a growing consciousness of the presence of God so that we may hear his voice calling to our hearts."

(The abstracts of all the Reports are intended to lead readers to send for the full Report later on, not to take their places. They are valuable for information and reference.—ED.)

BURMA

In Girls : by Miss P. took on with s dence. sured t of Mrs two da mother possibl Hall fo

The Woman's Foreign Mission Society

THE REPORT'S REVIEW OF THE EVENTS OF THE YEAR

After noting the unusual conditions in our own land, in British India, in China, and Japan, Congo Belge, and the Philippines, the report says:

In spite of all these conditions, from every one of our ten mission fields come reports of greater opportunities than ever before for the preaching of the gospel message, and of a responsiveness and eagerness to hear on the part of the people that is unprecedented. The Christian church in the Orient has already felt the pulse-beat from America of a quickened religious conscience, of a sincere desire of a great body of Christian men and women to fulfil their responsibility to large portions of a world that remains non-Christian. Thus from the Deccan on the West, the Congo on the South, the hills of Assam on the North, and Japan on the East comes the joyful news of souls upon whom, for the first time, the Light of Life has shined.

From every field come the same insistent demands for reinforcements as in other years, only intensified and more urgent. Work that we could so easily be doing if we had the women to care for it remains undone. Opportunities for glorifying the Master pass us by because our staff is inadequate. During the past year a greater effort than ever before has been made to supply the urgent requests for more workers. Twenty-six young women during 1919-20 have received appointment and sailed for their different fields. At the present time we have a missionary force of 248. Of this number 193 are in active service, and 30 under appointment as new missionaries. Native workers number 1,783 teachers and 235 Bible women. In more than 1,000 schools of various grades, 112,000 pupils are enrolled.

Each one of our ten fields has had during the year some special cause for rejoicing, and has seen some long cherished desire fulfilled.

BURMA

In July, the Hostel for College Girls at Judson College was opened by Miss Hughes, and in September Miss Helen Hunt assumed the position of Dean of College Women and took up her duties at Pegu House with sixteen young women in residence. A permanent building is assured to the girls in the Jubilee Gift of Mrs. M. Grant Edmands and her two daughters as a memorial to her mother. Another memorial gift makes possible the Chapel and Assembly Hall for Morton Lane. The Jubilee

gift of New York District gives to Kemendine a needed new building and that of Atlantic District, the main building for the Girls' School at Mandalay.

The doctor and nurses at the Ellen Mitchell Memorial Hospital have cared for the largest number of patients since the hospital was opened. At the last Conference a Woman's Committee was appointed which, without delay, entered upon its duties to strengthen the work for women and children and to be of real service to the Mission as a whole. From all of the large Karen schools come words of encouragement, in spite of the fact that at Tavoy, Toungoo, Tharrawaddy, Bassein, and other stations there is such sad need of a larger missionary staff. From Henzada comes the news of the opening of another Burman Girls' School, now nearly a year old.

ASSAM

There has been rejoicing over the arrival of three new missionaries, and over the realization of a dream of fifty years in the Jubilee gift from West Central District of the first hospital for women and children—to be erected at Gauhati.

Tura and Golaghat are progressing in their plans for the girls' schools, and are working to the inspiring music of the carpenter's saw and hammer. The Bible Training School, in its second year, has fine plans on paper for its urgently needed buildings, but as yet lacks the necessary funds to buy land and materials. From Nowgong come fascinating plans for extending the influence of the school through branch kindergartens and extension courses and for adding, as soon as possible, a high-school department. Five graduates of last year's class are students at Ludhiana Medical College, and hope to have finished their training when the new hospital is completed.

BENGAL-ORISSA

The arrival of three new missionaries and the return of Miss Coe brought joy and relief to our overburdened missionaries at Balasore and Midnapore. Further satisfaction comes through the Jubilee gift of Columbia River District in the promised building for a Girls' High School at Midnapore—the first one in the Mission. Dr. Bachelor has found her hands and strength taxed to the limit in the overflowing Sinclair Orphan-

age, but has rejoiced that during these days of famine she could minister to so many suffering children.

SOUTH INDIA

In spite of the sore distress, especially in the Deccan, because of the excessive high price of rice, and the failure of the crops, and although there has been illness among our missionary body, there are some bright spots in the dark picture. In the villages, under the banyan tree in the heat of the day and in the dreamy dusk of the moonlight, the people have crowded to hear the gospel message from our missionaries on tour. Our schools have overflowed with children, and many boys and girls have been turned away for lack of room and money to provide for them. The Jubilee gift of New England District of a new woman's hospital at Mahbubnagar means a strengthening of our medical work, but it is an accepted fact, both on the field and at home, that our first and imperative duty is to secure women doctors to staff our hospitals. This is the most urgent need at the present, in our woman's work in South India.

CHINA—EAST

At Ningpo the year has seen the acquisition of enough land on the river front to make it possible to proceed definitely with the plans for the erection of the new high-school plant to be known as The Riverside Girls' Academy, the first building of which is the Jubilee gift of East Central District. It is expected that in the development of this higher department at Ningpo, we shall be joined by the Northern Presbyterians whose Girls' School is on the opposite bank of the river.

Attractive plans for the enlargement of the Woman's School at Ningpo have been made which include the purchase of land and buildings adjoining our property on the river front. At Shaohsing, Miss Dowling and the whole station rejoice in the fine Brooks Fleet Pyle Memorial Building which is the home of the Woman's School. Roomy and light, admirably fitted for the work to be done there, it stands, now, complete and ready to be of service to the women of that large city.

CHINA—SOUTH

On East Hill, a part of our compound at Swatow, the stonecutters are busily taking out the great blocks of stone, which will later form the walls of the new residence for our women missionaries, the school building which is the Jubilee gift of Central District, and the dormitory provided by the World Wide Guild girls

as their share in the Jubilee. When all of these buildings are completed East Hifl, dedicated on December 21, 1919, to the service of Jesus Christ, will throb with the life of some of the brightest and best of the girls of South China.

Plans in Swatow City for work among the women and children in connection with the new institutional church are bright with hope, as are those for the girls' schools at Chaochowfu, Kityang, and Kaying. At Hopo, Mr. and Mrs. Adams, Miss Senn, and the schoolgirls are rejoicing over the comfortable and commodious new building, named the Fannie Treat Doane Memorial Building, in honor of the mother of the donor.

CHINA—WEST

Early in the year there was deep joy in our West China Mission when the promise for a woman's hospital was redeemed through the gift of the W. Howard Doane Memorial Hospital for Women and Children in memory of the father of the donors. A part of the land needed has been purchased and architect's plans are being secured. The first building to be erected is the dispensary.

At Chengtu, we have recently acquired our first piece of property in that great city. It is located in the street of the Three Spirits, and in addition to the land includes a large residence, which can easily be remodeled for the home of our missionary girls, and other buildings which can serve for the Girls' School and a gathering place for the women. This is the Jubilee gift of South Pacific District.

The medical situation has been exceedingly critical. Dr. Tompkins' extended furlough because of illness, and Dr. Bretthauer's homecoming were to leave Suifu without a doctor in the station, or nearer than four days distant. To make it possible for the work to continue, Dr. Josephine Lawney, who went to China last September, has answered this emergency call, and is to spend several months in Suifu that the missionaries with their children may be able to remain. As from South India, so also from West China comes the urgent request for women doctors.

JAPAN

In Osaka, is to be erected Northwest District's Jubilee gift of a Community House and Social Center which will help to reach some of the thousands of children and young people of that great industrial city. In Kobe, the good work of the Zenrin Kindergarten has won public recognition from the city officials and cordial approval has been given to the

moving of the Afternoon Kindergarten of slum children still further into the tenement section. By public subscription, the salary of a district nurse will be supplied and later the Kindergarten expects to receive locally further aid for its neighborhood extension work. Mrs. Aoki, who has faithfully served the Zenrin Kindergarten for twenty-five years, is to be in charge of this Afternoon Kindergarten in its new quarters.

Ishihara San has completed her work for a Master's degree at Teacher's College Columbia and has returned to Tokyo to become principal of the Kindergarten Training School. Miss Dithridge, who has given such devoted service to this school, withdraws to develop in Fukugawa, a slum district of Tokyo, Christian social work already auspiciously begun through the kindergarten.

Plans are now well under way for readjusting the curriculum and type of educational work to be carried on in our Tokyo school, known as Suruga Dai. It is the intention of the Mission to open in April, 1921, a school which will offer to Japanese girls who are flocking into business offices and life, a training in commercial subjects, which will fit them for their work and enable them to obtain it under Christian influence. It is also planned to develop a Follow Up Department in connection with the business offices and to offer a Christian home to as many girls as possible in the dormitories of the school. The opportunity is ours now to take our share in helping Japan to solve her grave social problems.

AFRICA

As this Report goes to press, three young women are on their way to Congo Belge to add their training, their enthusiasm, and their inspiration to the work which has been already so bravely started. During the year Miss Grage has also reached Africa and has brought relief to overburdened Dr. and Mrs. Leslie at Vanga. These additions bring our representatives to the number of seven. This increase from two, which was for so long our staff in Congo, means that it will now be possible to give more time and attention to the work among the women and children, and will make it possible for the school work to be increased and strengthened. A Mission residence for our new missionaries is the Jubilee gift of Rocky Mountain District.

PHILIPPINES

A new impetus has been given to our medical work by the appointment of two trained nurses—one to Capiz and the other to the Union Hospital

at Iloilo. A long cherished hope has also taken more definite form in the plans for a Girls' Student Dormitory at Iloilo and the appointment of Miss Martien, of Stetson University, to this work. Land has been purchased adjoining the Government High School and opposite the Normal School, and with it, six houses which make it possible to open our dormitory on the bungalow plan. The prospects are very bright for this work among the eager responsive student class in Iloilo. Through this dormitory and our Bible and Kindergarten Training School there is every opportunity to wield a strong influence throughout the Islands for Jesus Christ and his message.

THE FOREIGN SECRETARY'S TOUR

In September, the Foreign Secretary, Miss Nellie G. Prescott, sailed for the Orient and spent four months in Japan, East and South China, and the Philippines. She visited all of the stations where our representatives are at work and had opportunity to talk with each one. She met with the Woman's Property and Reference Committees of each mission and was present for the last two days of the Annual Conference in South China. In Shanghai, the women of the East China Mission gathered in January for two days of conference.

In addition to her work in connection with this visit to these four Missions, she was one of fifteen women appointed as delegates by the Federation of Woman's Boards of Foreign Missions of North America to an Interdenominational Woman's Conference held in Shanghai, January second to the eighth, where topics of vital interest to our work for women and girls were discussed.

UNION INSTITUTIONS

The work in our Union institutions has gone on throughout the year with unabated zeal. With its fine body of 110 students, and its high standards, scholastic and religious, Madras College is fitting women for the Christian leadership of India.

It has been impossible to receive the large numbers of applicants for entrance at Vellore Medical Missionary School, as we have no buildings and were for a time in danger of losing most of our small staff. God has heard the prayers of the devoted President and her coworkers and we are sending two doctors from our own Board, lent to us graciously by the Woman's Board of the Canadian Baptists, Dr. Jessie Findlay and Dr. Elizabeth Findlay, sisters who sail June third and will fill two of the vacancies. Dr. Katherine Scott, resident physician at Vassar College, will sail in

September and with her former experience in India be a valuable addition to the faculty. There is hope too, of some of those new buildings in which Baptist women will be proud and happy sharers. We still need your prayers in this great venture of faith. We are in sight of the sorely needed women doctors who alone can bring healing of body and spirit to their Indian sisters, but we still need prayer and gifts.

At Ginling College, Nanking, 72 young women were enrolled during the year. They are a wideawake, eager group doing good work, enjoying the college life and planning for the work they will do after graduation. The College is still in its temporary quarters, delightful in spring and autumn, but bitterly cold and inconvenient during the winter. The two most urgent needs of the College are a larger faculty and permanent buildings. One of the happiest events of the year has been the purchase of land for the new college site, beautifully located on the side of a hill with nothing to shut off the fresh air or the distant view.

The Union Girls' High School at Hangchow has already outgrown its quarters and needs to enlarge its classroom space, erect new dormitories, and make more adequate provision for its science department. Thirty Baptist girls were in attendance during the past year. At Nanking, the Bible Training School has had the gift of a well located piece of land, and hopes soon to build a permanent home for the school and to strengthen its faculty.

The Union Normal School at Chengtu has had a difficult year. In spite of the urgent need for trained Chinese women teachers, it seemed at one time as though the school must be closed because it had no faculty. The situation was saved by our Mission offering to loan Miss Page for a year or two to the school. Although she was needed in Suifu, she has accepted the new task and made it possible to continue this most important type of work. In addition to a faculty, the school needs new buildings, its present quarters being a Chinese house entirely unsuited to the work being carried on.

The 152 girls in the Union Woman's College in Tokyo have been crowded into the old Sanitarium, which is its temporary home, like peas in a pod. As at Ginling, the urgent needs are a larger faculty and permanent buildings. With its sister college across the Yellow Sea, it rejoices in recently having secured a fine site for its new home, on the outskirts of Tokyo. This college should be suitably housed as soon as possible, that young women

in Japan may have a Christian institution within whose sheltering walls a college education may be secured.

NEEDS, OPPORTUNITIES, FAITH

Thus, in brief, is the year reviewed as it has run its course in our ten Missions. The Needs are larger than ever because the Opportunities are more numerous, more insistent, and more impelling than they have ever been before, in the history of the world.

Surely "God is working his purpose out, as year succeeds to year—and nearer draws the time, when the earth shall be filled with the glory of God."

CANDIDATE DEPARTMENT

The work of the Candidate Department has continued and is now doing effective service. Since our annual meeting of 1919, 43 young women have been appointed as our representatives on the foreign field, and 14 of these are either on their way or have reached their field of service.

Hasseltine House, with Mrs. Clara Morris in charge, has been full all the year. There have been 37 candidates in residence at different times during the year and visits more or less long have been made by 18 missionaries.

There have been requests from the field for 64 new missionaries. It is encouraging to know that a new spirit of consecration seems to have been experienced by our young women, and that large numbers of well-trained, spiritual young women are offering themselves as teachers, nurses, and evangelists. We hope to fill most of the needs for the year. But none of these women are physicians, and we are desperately in need of women physicians for our medical work. We have, however, seven trained nurses fully equipped for service either on their way or about to sail, and a few more will probably sail this fall.

The work of the Candidate Department never looked brighter and more hopeful than now. The preparation of our girls was never higher, and it looks as if the time had come when we should be able to send only those mentally, physically, and spiritually equipped for their work.

The Golden Jubilee

The report of the Golden Jubilee is presented by Mrs. Helen Barrett Montgomery, President of The Jubilee Year:

A great gratitude fills my heart as I write this brief statement for the annual report. The impossible has become actual. By God's good grace the great thank-offerings of \$365,000 have been over-subscribed, and in good part paid.

You all know the hindrances. Owing to the process of denominational re-

organization determined upon at Denver—a procedure necessarily slow and difficult—it was not possible to articulate our plans (ready to put into operation last May), into the new organization until November. When permission came from the General Board of Promotion to go ahead, steam had to be generated, literature printed and distributed to the districts and states, the organizational morale reestablished, and the whole big task put through before the first of January. As if these obstacles were not enough, others were piled up. The printers' strike, the coal strike, delay in the postal service, made it impossible to get plans and publicity literature to the districts before the time set for the termination of the campaign. But all these and many other handicaps were vanquished by the invincible courage and loyalty of the women. They gave gloriously, gladly, by the thousands, until the whole amount was over-pledged. Never did money come so eagerly, so joyously. Gratitude to God for the fifty years of service, the tender memory of the mothers who began the work, loyalty to the missionaries so bravely carrying on, desire to build worthy memorials of the golden anniversary, all conspired together in the women's golden offering of devotion which they laid at their Redeemer's feet.

We know that each district will have its Jubilee building; that the new missionaries will be sent; that the funds to aid medical and Oriental students will be established; that better equipment will be secured for our schools and hospitals, and that some book of spiritual power will be published in each field in honor of the Jubilee. For all of which we give God thanks.

The full report of the Jubilee will be given at the great anniversary gathering to be held in Chicago next spring, when the days and the weeks and the months of the Jubilee Year will come together to rejoice and go forward. Toward that meeting let us set our faces. Meanwhile, every penny of the Jubilee Fund must be paid, as well as pledged. Each one charged with responsibility must vigilantly guard against lapses through forgetfulness or failing interest. Hold fast to the organization, pray the pledges into payment, expect spiritual blessings to crown the whole. Let us come to the Jubilee with at least 500,000 Baptist women open and avowed praying and paying members of the missionary societies in our local churches.

Home Department

The Home Administration Department notes the most unusual year of its existence, by reason of the reorganization necessary to adjust the Society to its place in the new denominational structure. This has been done in the spirit of cooperation and unification

which is the keynote of our day. These paragraphs indicate the point of view:

"Though the yielding of old functions and perquisites has carried with it a certain regret, results are amply proving the wisdom of the underlying idea. Adjustments are by no means all made at the end of this first year. It will require surely another year to complete them, since they must grow out of experience under the new plans. Enough, however, has been already demonstrated to fill us with a great hope for the future. How, under the old plan of separate budget raising and field cultivation by each Society, with their attendant fears and suspicions, could we ever have come to a point where we could even visualize a denominational budget of \$100,000,000 to be expended in five years for Christian work under Baptist auspices? Under cooperation this wonderful thing has been done, and more than one-half of it subscribed within two weeks. Truly we are living in a day when not only individuals but societies must be willing to lose their lives in order to save them. Already we are seeing the great spiritual reflex in our rapidly increasing army of prospective missionaries, and in the great deepening of prayer life among our constituency.

"Our District organization, because it has resulted in the training of so many able women, prepared us for hearty and effectual cooperation in the great New World Movement. It has been a joy to us at headquarters to read reports showing how many of our National and District officers and board members, as well as State Secretaries effectually filled places on national, State, and county teams, and how zealously they aided in the work of their own churches. In the Interchurch Movement also our women have borne a noble part, and well might they have done so, for we learned long ago, through our Federation of Woman's Boards, the great value of interdenominational work. Indeed the beautiful colleges which crown our educational systems in the Orient would be an utter impossibility but for such cooperation."

MISSION STUDY

The Mission Study Secretaries of the Districts promoted mission study with enthusiasm, and a large number of new classes were formed in each District. We were unusually well represented at summer schools, conferences, etc. Total number of classes reported is 3,902, a gain of 1,021 over last year. In addition 940 W. W. G. classes have studied the "Survey."

EXTENSION DEPARTMENT AND RECRUITING

The second year shows a growth in membership from 722 to 2,489, or 300%.

The Department is now functioning in 226 churches. The third year ought to see the shut-ins of at least 500 churches enjoying the privileges of the Department.

Mrs. Harriet Newell Jones, national recruiting officer, reports 606 churches, with 293 captains, 1,183 keywomen, 3,340 new members, and 2,437 intercessors. About one-half of the intercessors, or 1,266, are in East Central and Atlantic Districts. In new members Atlantic leads with 982.

WHITE CROSS

For many years a work of supplying the needs of missionaries for their schools, hospitals, etc., has been carried on more or less systematically. When war work was no longer needed and Red Cross groups disbanded, the strategic moment was seized, and the White Cross presented to the energy thus released its call to needs just as real and compelling as those on the battlefield. The response was immediate, and not only has a great step been taken toward equipping our mission hospitals with needed supplies, but many able women have been brought into this work who had not before responded to mission calls. The plan launched by East Central District became national, with its Overland division for needs on the home field and its Overseas division for the help of foreign missions. Much work has been done during the year of which reports are not forthcoming because of the lateness of the call for them. Late in the summer a hurry call was sounded for garments for refugees in France. The response was so immediate and generous that soon the word had to go forth, "Enough—now help the hospitals of the Orient." Response to that also has been very generous, and all the Districts have taken part, including the W. W. G. chapters.

WORLD WIDE GUILD

When the Department of Missionary Education took over the World Wide Guild and the Children's World Crusade, Secretary Hill requested a continuation of the World Wide Guild Commission (made up of representatives of the two Woman's Societies) to help in formulating policies and making programs, and that the National Woman's Societies maintain the organization of District, State, and Association W. W. G. Secretary-Directory. The Department retained the Executive and Field Secretaries who had so splendidly developed these movements; Miss Crissman has continued her efficient work in the field; Miss Alma Noble, Executive Secretary, reports for the W. W. G.:

This has been a year of marked progress in the World Wide Guild. We close our books with a total enrolment

of 2,914 Chapters. Our force of District and State Secretary-Directors is almost complete, Southern California being the only State without a Guild officer. The ten District leaders and most of the State leaders are joint Home and Foreign Workers.

CHILDREN'S WORLD CRUSADE

Miss Mary Noble, Executive Secretary, reports: "Growing enthusiasm on the part of boys and girls, and growing interest among church people marks this year's progress. This is shown on the part of the children by the work they have put into their programs, the winning of Honor Points, and handwork. In the first instance, the results cannot be tabulated in figures, but they are genuine, nevertheless. It was suggested in the fall that each Association inaugurate a contest for Honor Points. This has stimulated the enthusiasm materially, some Crusader Companies averaging 150 points per member. The total number of Honor Points reported is 28,255. Thousands of postal cards and scrap books and hundreds of quilt blocks and bandages have been sent to missionaries.

The Crusader Companies and Herald Bands have almost doubled in number this year, giving us a total of 734. This is most encouraging and testifies to the interest of the church people and the aggressive work of State and Association Secretary-Directors.

At the beginning of the year, some special work on the home field and on the foreign was chosen for each of the three groups and designated as their respective Special Interests. It has been a distinct advantage to have this work in which all the children of the same age could feel responsible for prayers, work, and gifts. Special leaflets on the six fields have been written and have been attractive to the children and helpful to the leaders.

Dr. Grose has given the C. W. C. Department in MISSIONS added space and new headings, the designs for which were made by prize contestants. He is also offering three prizes for the largest lists of new subscribers to MISSIONS sent in by Crusader Companies and Herald Bands.

The aim for this, our Jubilee Year, is, "every State with an efficient Secretary-Director directing the work, and every Jubilee goal reached."

PUBLICATION DEPARTMENT

A study of the figures show that the proceeds from the sale of literature, \$8,812.59, almost meets the cost of the sale literature, \$5,441.52, plus the literature purchased, \$3,714.69, totaling \$9,156.21; while \$434.35 worth of sale and free literature has been distributed without cost through the Extension Department.

American Baptist Home Mission Society

FACTS FROM THE EIGHTY-EIGHTH ANNUAL REPORT

During a year of world strain and reconstruction the work of the Society has gone steadily forward. The spiritual momentum of eighty-eight years is a mighty force. Again the gifts to the Society have been the largest in its history. They have been received at a time when opportunities for spiritual service are multiplied and the necessity of spiritualizing the forces of America were never so necessary, in view of our nation's world-wide influence and responsibilities.

Secretary Brooks, after fruitful studies abroad as European Commissioner of the Foreign Mission Society, is expected to return September 1 to his work among the foreign-speaking groups in America. Secretary Barnes has rendered important service in field activities of the Interchurch World Movement in addition to his usual labors. He presided over a conference at Guatemala City, largely attended by missionaries of several denominations at work in Central America. At his suggestion Rev. Charles S. Detweiler has been elected Secretary of the Department of Latin North America. Mr. Detweiler has come up from the ranks of missionary service as colporteur in Ecuador. He began with the Society as local pastor in Porto Rico, then had charge of the important district of Ponce, and when Dr. Rudd resigned was unanimously chosen acting superintendent by his brother missionaries, later being advanced to superintendent. He was also made president of the United Evangelical Federation of Porto Rico. For the past year he has served as superintendent of missions in Latin North America.

Secretary Divine has aided churches in raising in pledges and cash during the last thirteen months the large sum of three million dollars, an extraordinary achievement constituting a rich contribution which the Society through this efficient workman has made to the denomination. The calls for his expert labors have been more than he could answer. This work has been made possible to the churches without special expense, as a part of the Society's service to the denomination.

Secretary Hovey as the guest of the General Education Board made a wide visitation of the southern educational institutions in its studies of conditions and needs. He also visited Cuba to examine into the proposed enlargement of Cristo College. His investigation into the needs of Bacone College has led to substantial gifts to the work of the Society.

Secretary Harlan has worked on the

rural surveys and in numerous conferences has inspired many to think clearly and act wisely in social service and rural community problems. Dr. Stilwell has conducted many institutes on evangelism and given highly prized guidance in intensive work along the lines of his department. Mr. Samuel Bryant has become treasurer, and Mr. James F. Turnbull, after faithful service in the treasurer's department since 1893, has been elected assistant treasurer.

Rev. Coe Hayne became assistant secretary August 1, 1919, giving his attention to publicity and literature. Numerous articles from his pen have appeared in *The Baptist*, *Watchman-Examiner*, *Missions*, and *The Missionary Review of the World*. He has taken extensive journeys in different parts of the nation with note-book and camera, and his writings are illustrated by photographs taken by himself. He has traveled with colporteur missionaries, with ranchmen and lumberjacks, examined the needs of foreign-speaking settlements, and the growing work of home missions as carried on in cooperation with the Woman's Society, State conventions, and city mission societies. The son of a Baptist minister, he was born in a home mission atmosphere and knows the life of a home missionary and his family. He spent the fall of 1918 among pioneers of Idaho, collecting material for "A Rider of the Old Fremont Trail," a story of frontier missions centering around the life of one of the most successful home missionaries, Rev. W. H. Bowler, now in national work for the General Board of Promotion. (This story is now appearing in *MISSIONS* serially.—Ed.)

Rev. A. B. Howell, after overseas service as a Y. M. C. A. Secretary, has returned to the Society's service as superintendent of buildings for Latin America. He has thus far largely confined his attention to the building program for San Juan, Porto Rico, and Cristo, Cuba.

Dr. John S. Stump has become an assistant secretary, with office in New York, to serve in several special relationships. During his years of faithful service as district secretary in West Virginia the offerings of the churches and individual gifts showed a rate of increase equaled by few States.

ENGLISH-SPEAKING MISSIONS AND INDIAN WORK

It was Secretary Barnes' pleasure, as chairman of the Home Missions Council Committee on Comity and Cooperation to devise the plan by which, for the first time in history, a whole State

(Montana) has every community in it allotted to the care of some denomination. Under him also a new type of work has been started, that of Rev. Earle D. Sims as Church Invigorator. He takes hold of a church which has lost heart, with membership greatly reduced perhaps and property dilapidated, and within three months, sometimes within three weeks, a new day of life and efficiency has dawned. Mr. Sims is equally at home with an evangelistic service, illustrated lecture, carpenter's tools, paint brush, or subscription list.

CHURCH EDIFICE DEPARTMENT

Secretary Divine says the year has been a busy one. The work has involved fully 40,000 miles of travel for the visitation of fields, conference with pastors and churches, and conduct of special financial campaigns. The grants have been made for thirty churches, three parsonages, and two community houses. Every effort has been made to develop 100% of local ability. Marked improvement has been made in the condition of the loan fund. The Secretary has in the thirteen months aided forty-eight churches and city mission societies, in seventeen States and the District of Columbia, with special financial campaigns resulting in raising in cash and pledges approximately \$2,750,000. The secret is largely due to the spiritualizing of stewardship — stewardship evangelism. This kind of ministry multiplies the missionary dollar. Some hundreds of thousands of dollars wisely and conservatively used now would mean millions to the denomination and kingdom in the near future. Dr. Proper has been very busy and successful in carrying many and complicated details of the department; collections through his office have been about \$40,000.

LATIN-AMERICA

After nineteen years of arduous service Rev. Geo. H. Brewer has resigned as superintendent for Mexico and Central America, a great loss to the churches and workers and Society. In Cuba the churches are assuming a larger responsibility for self-support. The school in El Cristo has taken first rank in the island and must have increased equipment immediately to take care of the students applying. Porto Rico also reports great increase in offerings and progress in self-support. One explanation is that *they have organized for the first time in the history of our work a band of tithers in our churches*. The Baptists lead all the evangelical denominations by a large margin in the total offerings and per capita giving. This has been one of the best years in the number of baptisms.

In Mexico the unsettled conditions have prevented advances in new work, but the Mexican pastors have gone suc-

cessfully through the year. Superintendent Detweiler visited Mexico and Central America for the first time. In Nicaragua Rev. D. A. Wilson, our veteran missionary, has been made general missionary and organizer. He is overwhelmed with the opportunities and urges reinforcements. In Salvador the opportunities are still more wonderful. We have a tried band of workers, and are not opening more fields because we have not the men for them. It is now ten years since we began work in Salvador and we have ten churches.

At the conference in Guatemala City in March it was stated that in the six Republics of Central America there are 5,457,000 people and only 117 missionaries, with 8,576 church-members among the Spanish-speaking people and 7,830 among the Indians. Statistics from the different fields show that we have in Latin North America 138 churches and 146 outstations, and a total membership of 6,736. To care for this work we have fourteen missionaries from the United States, and seventy-three pastors born in Latin-America. It is a question whether any other denomination has so large a proportionate number of native pastors. If we provide adequately in the immediate future for the training of the native workers we can render matchless service to the cause of Christ.

DEPARTMENT OF EVANGELISM

Evangelism has received a new world emphasis. To make a more positive impact upon the communities and economize both men and money power expenditure, the country was divided into four zones, and for the season of 1919-1920 the eastern zone was selected for intensive work. Commendable results were achieved, despite some interruptions caused by necessary changes in plans. Rev. York A. King, of Lawrence, Mass., was made evangelist at large and promoter of evangelistic effort. In the western middle district two evangelists at large have been placed, under the direction of Superintendent Bruce Kinney. Royal service has been rendered in the industrial centers by Rev. D. L. Shultz, who has labored much of the year on the Pacific Coast. Two more labor evangelists are needed, and missionary evangelists among the alien groups. Two definite necessities are to help every pastor realize the ideal of his ministry as a fisher of men, and to stimulate and help churches to realize the imperative need of evangelism that the hour brings to them. The conferences during the year have demonstrated their inspirational value. It is hoped that at least two regional conferences and retreats may be held during the coming year, and a series of intensive conferences be helpfully located. The plans are prayerfully laid.

BAPTIST SOCIAL SERVICE FEDERATION

Statistics covering our organized groups place the number of organized Bible classes, brotherhoods, etc., for men and women at 8,000, with a membership of at least 240,000. The average membership of live and aggressive groups is fifty-one. The objectives of the Federation have been presented to thousands of these groups, and a promotional program has been emphasized. More than 200 organizations have been assisted in educational and service programs. Director Wilcox has responded to many calls for service outside of his office, and has represented the Federation at legislative hearings, state and national conferences, etc. The unrest among foreign-speaking peoples has prompted urging our groups to do Americanization work, pressing upon all organized classes and brotherhoods the feasibility of teaching the English language to these strangers. The Federation has represented the denomination in the field of temperance, standing for the enforcement of the eighteenth amendment and the Volstead law. While prohibition is the law of the land, it is strongly opposed by the organized liquor forces, the daily press is used to

disseminate liquor propaganda, and the aim is to discredit prohibition by creating distrust and unrest among our foreign-born population by suggesting that the temperance legislation was forced by the enemies of liberty and justice. Meanwhile prohibition has vindicated itself. Our campaign of education must be continued however, and the influence of a great united brotherhood be exerted in behalf of the constitution and law and order.

DEPARTMENT OF EDUCATION

The section of the Report dealing with the needs of the Negro schools will be held over till the September issue, which is to be a Negro Number dealing especially with our educational work. It may be said in general that the attendance this last year has been larger than ever, with great numbers turned away for lack of room, and the standards have been raised.

The statistics show 14 Negro schools with 6,856 students; 1 Indian, 3 Foreign, and 3 Spanish. The total of all is 7,505; of whom 632 are students for the ministry, and 458 are in college courses. There were 236 conversions during the year.

American Baptist Publication Society

SYNOPSIS OF THE NINETY-SIXTH ANNUAL REPORT

The Report opens with the summary of the departmental reports, as follows: The departmental report of the Book Editor tells of the special efforts made during the year to secure a strong series of effective evangelistic tracts, and of the special service we are seeking to render our New Americans through publishing in English, and in several groups of foreign languages a series of tracts that set forth our Baptist ideals, and the place of the citizen in a democracy. By these we hope to make a positive contribution to the Americanization programs of the nation, as well as to lead men into the kingdom of our Lord.

The report of the Editor-in-chief of our Sunday School Publications sets forth the ideals toward which his staff are striving in the special tasks to which they address themselves in the preparation of lesson helps for all grades and classes in the church school. They seek to be absolutely true to the Word of God, to be helpful in their interpretations of the lessons, and set forth clearly the Baptist position on all fundamental matters, for we hold that we shall have strong, virile Baptists in the future with a clear denominational loyalty, and a conviction that our denomination has a real and special mission to the world only as the boys and girls now in our churches are trained through the use

of a helpful, sane, and scriptural denominational literature.

The report of our Secretary for Religious Education tells of the year's work in the Sunday schools, daily vacation Bible schools, and young people's groups of our land, of advance made during the year, and of plans for a wider service in the future. The Publication Society thus seeks to serve in concrete ways every Baptist church in the territory of the Convention.

The report of the Bible and Field Secretary presents the need for a wider distribution of God's word and a larger use of Christian literature in such fashion as to challenge the attention of every man and woman who is interested in the coming of God's kingdom among men. It is a splendid work that Baptists are doing through their Publication Society in making available to multitudes in our land God's own word, which otherwise they could not have.

The report of the Business Manager tells the year's story of our publishing business; of the difficulties we have had to face in greatly increased costs of manufacture, and in a nation-wide disorganization of transportation facilities, with congestion of freight, delays of express, and a slow and uncertain mail service, which have hindered us at every turn in the delivery of supplies; and yet, how in spite of it all,

we have done a larger business this year than ever before, and are now increasing the facilities of our printing plant to enable us to meet the new demands the churches are making upon us. His report also tells of the reorganization steps being taken to enable the Society to render to its constituency a finer and larger service.

THE BUDGET FOR 1920-1921

The budget, made in accordance with instructions received from the Survey Committee, gives a total for the year 1920-1921, exclusive of specifics, of \$327,417. This amount is \$11,600 smaller than it would have been but for the deduction of salaries of chapel-car workers which are to be paid by the Home Mission Society under new arrangement.

GENERAL MATTERS

The fiscal year has been changed to from May 1 to April 30, instead of April 1 to March 31, as hitherto, thus conforming with the new Convention year.

Adjustments have been completed between the Home Mission and Publication Societies, and both are working together in their common tasks in complete harmony. In chapel-car work, the salaries and traveling expenses of the missionaries are paid by the Home Mission Society, while expenses of repair, upkeep, and transportation are paid by the Publication Society, and the cars carry the name of both Societies, to indicate their cooperation in this service.

Summer camps for boys and girls are proposed, as belonging to the religious training of the children.

The Baptist Social Service Federation as projected by the two Societies includes a Brotherhood Council, an advisory committee, and the organization of the Baptist Brotherhood locally so as to include the entire group of men in every church in a worth-while work.

The Society has approved the policy of rendering a special service to our Foreign Mission Society on its foreign fields and to the Home Mission Society on its Latin-American fields in the department of religious education for the Sunday school and for young people, provided provision can be made therefor in the extension budget.

FINANCIAL

A legacy reserve fund has been established, with maximum limit at \$20,000. An annuity reserve fund not to exceed \$50,000 has also been established, with which to normalize budget expectations as to annual income from annuities.

A general reserve fund for the Printing House, for new equipment, etc., has been set aside from the Peyton and Crozer legacies, to the amount of \$131,272. A notable gift came to the

Society during the year from the estate of the late J. Lewis Crozer, always a liberal giver, who remembered generously in his will the Home, Foreign, and Publication Societies. From this source the Society received \$128,298 in cash and \$160,548 in securities, a total of \$288,846. From the Josephine L. Peyton estate came \$40,000.

The Society has authorized the granting of life insurance to its employees on the group insurance plan; and has also established a system of pensions, with seventy years as the age of retirement from active service.

BUSINESS DEPARTMENT

With a gratifying increase in sales, the net profit is small, owing to the greatly increased cost of production. With no advance notice the workmen demanded the increased "union" wage, amounting to \$23,866. Paper increases added \$53,000 to the annual paper bill. A slight advance in the selling price of periodicals and books was therefore necessary.

The volume of business has been large. The aim is to make all of the branch stores religious book houses with the latest and best books of religious thought in stock, including missionary libraries recommended by the Department of Religious Education; and also Sunday school houses, with competent person to advise Sunday school workers as to helps for all departments of the Sunday school.

The eight houses now maintained by the Society are under the management of men well equipped for their tasks and eager to serve their constituency. The Publishing House is maintained solely for the service it can render, and every cent of profit above the amount needed for maintenance goes into extension work.

BIBLE AND FIELD DEPARTMENT

Dr. Neil reports work pushed with vigor. His official visits have covered a wide area. The Society is enlarging its Bible work, though in the face of great difficulties. The Bible workers have carried the gospel message as well as the Word of God into needy sections. Twenty-four such workers have been engaged in Bible distribution among the foreign-speaking peoples in our large cities and among the Latin-Americans of Cuba, Porto Rico, El Salvador, and Mexico. We need to double our force of workers in Latin North America. The Polish Bible has been issued; the Gospels of Matthew, Mark, and Luke may now be had in Russian, and the Gospel of John will shortly appear, while it is proposed to issue the whole Bible in Russian. The first gift toward "Pilgrim's Progress" in Russian has been received, and the Hungarian Bible is well on the way to completion.

A series of tracts has been projected to aid in Americanization. Another series for evangelistic campaigns is in preparation.

Sunday school field work is done in close cooperation with State convention authorities. There are now eight workers in service. They share in city, village, and rural activities along the lines of Sunday school extension work, assist in programs of conventions, institutes, and conferences, and respond to all sorts of calls. Decision Day is finding a place of increasing favor and helpfulness in the Sunday school program. The automobile has greatly added to the possibilities of service. Colporter missionary and chapel car and cruiser work has gone forward in cooperation with the Home Mission Society. Grants of Bibles and books have been made as freely as possible. The ministers' library fund should be increased, and a hymn-book fund is needed. But the supreme need is consecrated men and women.

SUNDAY SCHOOL PERIODICALS

The year has been a good one. The illustrated papers and magazines showed an increase of nearly 4,000,000 in total output. This was exceptionally good, seeing that during 1919 the Sunday schools of the United States lost 474,000 pupils, the Methodists being the greatest losers and the Baptists next. The total number of copies of all Sunday school literature issued during the year is 44,985,921, with a total of 1,622,375,574 pages. The service rendered by this vast amount of Christian literature in the religious education of our people cannot be measured.

SOCIAL AND RELIGIOUS EDUCATION

The Social Education Department takes on new duties in relation to the Brotherhood Federation, the Secretary being charged with responsibility of providing lessons and studies for brotherhoods and study groups, securing the preparation and publication of leaflets and other needed literature to interpret the social message. The Department cooperates in institutes and various lines of work, including temperance and publicity.

The Religious Education Department has notably increased in form and variety of service. Nine States are sharing equally the financial expense of a director of religious education and his assistants with the Society, and eight other States have a progressive arrangement. With a competent staff of workers the department reports significant progress. Full details are given of the teacher-training. Church vacation schools, young people's summer assembly, correspondence study, and religious education for New Americans divisions. All this work has had marked development.

Woman's American Baptist Home Mission Society

WHAT YOU WILL FIND IN THE ANNUAL REPORT

Beginning with a review of the year, the Report notes the many changes necessitated in organizational, promotional, and financial plans by the organization of the General Board of Promotion. The Society has endeavored to enter fully into the new denominational plans. After long and thoughtful consideration it was decided to reserve space in the new denominational headquarters in New York, on account of the necessity of being in closest cooperation with the various departments of the Board of Promotion, the Missionary Education Department of the Board of Education, and the Home Mission Society. At least two of the important committees—the Training School and Christian Americanization—are expected to remain in Chicago. "It is impossible to record the conflicting emotions which these changes bring to the Board and the women of the constituency, but the changes have been made in the interest of the larger denominational program."

The Society has entered most heartily into the plans of the Interchurch World Movement. Enlarged work on home mission fields has called for frequent and important conferences with the general Home Mission Society, and that Society has been most cordial in cooperation. There has been cooperation also in the forward-looking program of the Council of Women for Home Missions, and the study books have been promoted and widely used.

The Report then deals with district, State, and associational organizations, which have done faithful work; mission study, reporting 5,558 classes and 5,500 study books sold, a large advance; W. W. G. and C. W. C., covered elsewhere; extension work in cooperation with the Woman's Foreign Society, showing growing demands for the Extension literature, and at the close of its second year reaching 2,489 shut-ins of 226 churches; literature, which shows a large increase in receipts besides larger demand for free literature; White Cross work, in which the women and girls are becoming intensely interested; and the recruit plan which has brought a large number of women to realize the importance of definite prayer for definite objects.

ON THE FIELDS

Reports of the individual missionaries are given in detail in "From Ocean to Ocean," the supplemental report. The work in Latin-America has received much attention from the Society, as from all Boards working in that field.

In the fall four new missionaries were sent to Porto Rico. A simple rest home has been provided in the Porto Rican hills, in cooperation with the Home Mission Society, for summer vacations for the missionaries. The splendid school at El Cristo, Cuba, overcrowded, needs additional land and buildings and a bigger program. A new normal and missionary training department has been added to our fine grade school at Puebla, Mexico. A fine property was secured in Managua, Nicaragua, for our mission school, growing under direction of Miss deMoulin. Day schools are conducted under native teachers at three points. In Santa Ana, Salvador, the school in charge of Misses Carter and Howell has grown far beyond expectation and the fine new school building is almost completed.

On the Indian fields the missionaries and teachers have carried on a truly heroic service. Bacone College and the orphanage have been overcrowded. Thirty-four baptisms mark the beginning of new things after long seed-sowing at Fallon, Nevada, among the Piutes.

CHRISTIAN CENTERS

The Report speaks of the two community houses opened in the Calumet district of Indiana, the Christian center house at Carneyville, Wyo., and Hungarian Girls' Home in New York; and says appropriations have been made toward the erection of community houses at nine points, in different sections of the country and in Porto Rico, mostly in cooperation with the general Society. Several races are covered by this work. Among the foreign-speaking groups the missionaries have labored faithfully, reaching large numbers through the Bible and industrial schools, clubs, domestic science, and manual training classes and social activities.

The Negro work has grown through the doubling and trebling of the Negro population in northern cities. Community work is being established, and religious leaders of both races are eager for a constructive program. The number of missionaries is being increased; the Fireside School headquarters have been enlarged, and all the Negro schools have been crowded. A missionary training department is to be opened at Shaw University. Additional land secured for Mather School makes possible a larger industrial work, training young Negro girls to be helpers in the home and on the farm, and to be teachers in rural schools. This work is especially approved by the people.

OTHER MATTERS

The Report gives the progress of the year in the various districts—West Central, Atlantic, New England, New York, and South Pacific. The details are full of interest, showing the wide range of service, and those desiring fuller information should obtain the full Report.

The World Wide Guild report is covered in the abstract of the Woman's Foreign Society report on another page. So is the Children's World Crusade.

BAPTIST MISSIONARY TRAINING SCHOOL

The President, Mrs. Clara D. Pinkham, reports a year of great happiness and hard work, with resident faculty of seven, changed and enlarged curriculum to meet raising of standard to college requirement. Entrance requirement is now graduation from a standardized high school. On this three courses are based—three, two, and one years. Laboratory work has been centralized in three places; an open sewing school is maintained at Raymond Chapel, and here a daily kindergarten is taught. At Parkside Avenue Baptist Sunday school the working out of some of the theories discussed in the Sunday school course has been attempted, second-year students having been assigned to classes in all grades, while the instructor in religious education has supervised their teaching. The year has proved the fact that "The achievement of today but points to the pathway of tomorrow."

The Report indicates that the Society has had a year of steady progress, which such a brief analysis but faintly discloses. We shall hope to give the significant phases of the work in later issues.

First Fruits

CHRISTIAN AMERICANIZATION COMMITTEE

Selected from the Annual Report of Alice W. S. Brimson, Executive Secretary.

The Christian Americanization Committee, at first a subcommittee of the missionary committee of the Board of the Woman's American Baptist Home Mission Society and later a separate committee, was organized in March, 1919, with Mrs. Lewis C. Walker as chairman. To combine the Christian motive with the great movement of Americanization and to arouse the churches to the great opportunity confronting them for service for Christ and America, formed the basis of organization.

FUNCTION OF THE DEPARTMENT

The church has for years been rendering service to the new Americans through its missionaries. All missionary work in America, rightly conducted, is a contribution to Americanization. How great is this contribution is evi-

denced by a report recently compiled from cards sent in by sixty-eight of the missionaries of the Society working in the United States. These cards report 38,000 calls in foreign-speaking homes during the past year and an enrolment of 554 in English classes.

The special function of the Christian Americanization Department, however, is to enlist, inspire, and train volunteer missionaries and help the church to realize the missionary opportunities in its own field. Our home missionaries are working in fifty-seven centers in the United States. It is the aim of this committee to enlist 10,000 mission centers, when every church within our territory has become a mission to the New Americans. In addition to the splendid corps of commissioned missionaries, it is our aim to enlist a host of volunteer missionaries who will be willing to give their time, as well as their money and their prayers, to the great missionary enterprise. A file of those definitely enlisted this past year and kept in the Chicago office numbers 550. There are many in our churches who cannot enlist for definite service. The committee aims to bring to these, as well as to volunteers, an understanding and appreciation of the strangers from other lands, and of the rich heritage they bring to America. To arouse a greater interest in the New American, in order that the Christians of America may reflect the spirit of their Master in their intercourse with them, reaching out in friendly neighborliness, is one of the goals of this committee.

EIGHT SECRETARIES

Toward this goal the committee is working through eight Americanization secretaries, five assigned to special districts and three working on the problem in three large cities. Miss Erminie Broadstone has spent the year in Minnesota where many Baptist women have seen a new vision of home mission opportunity as they have become acquainted with their new American neighbors. Associated with Miss Broadstone, Miss Edna Bowler has carried on a very efficient work in Minneapolis. Miss Mary Comstock in New York City has been "instant in season and out of season," teaching, enlisting others and, in both ways, carrying Christian America to many women of many lands. Miss Naomi Fletcher began her work with the Society in Chicago, spending several months in Dayton, Ohio, and this spring in and around Newark, New Jersey. Miss Grace Thompson has carried on a unique work in the smaller cities in Kansas where the Mexicans offer a vast home mission opportunity to those who have eyes to see. Out on the West Coast Miss N. Mabel Hall has gone the length of California with the message of volunteer opportunity.

The Columbia River District regrets the loss of Mrs. Alonzo Petty, the efficient secretary who initiated the Americanization work of our Society and helped many to see in the great Northwest. Mrs. Carrie Over has been secured to take up Mrs. Petty's work there. In Pittsburg Mrs. E. Paul Smith is discovering the "pit of Pitt" and helping others to see the vision of need and opportunity there.

Because a permanent and adequate program of service cannot be carried on

in any church without definite placing of responsibility, these secretaries endeavor to secure in the churches the appointment of an Americanization committee or director. That each church may see the need in its own neighborhood, they are urging a Survey of the field and of the cooperating agencies.

(Complete reports are published in "Ocean to Ocean," the supplement to the Annual Report of the W. A. B. H. M. S. Price, 25 cents.)

Annual Report of the Ministers and Missionaries Benefit Board

The year 1919-20 has been our banner year. An increase of more than \$4,000,000 in the permanent funds, new grants numbering 148, and many increases in grants already in existence are among the outstanding figures. Grants have been made to 289 men, 284 women, and 173 children, a total of 746. The deaths among the beneficiaries numbered 43.

Special mention is made of the magnificent gifts of Mr. John D. Rockefeller. More than \$3,000,000 has been received from his generous hands. He made his gifts without restrictions, but the Board voted to incorporate them in the Endowment Fund and name them the Rockefeller Fund. The total amount required as a Permanent Fund is estimated at \$12,000,000. The New World Movement ought to put the work on a permanent foundation. The Board also expresses appreciation of the aid received from the Laymen's Committee and the General Board of Promotion. The Board has moved to new quarters at 276 Fifth Avenue, the Baptist headquarters building.

In regard to ordination, the Report says that it is imperative that every worthy worker should be helped, and equally imperative that no unworthy applicant should be aided. To meet this condition every application must be first approved by the State Convention Board, or a committee of that Board, of the State from which the application comes. With the increase in the fund, fears have been expressed that a premium might be placed upon lax ordination. There is no question that the denomination is suffering keenly today from this laxity. Without question additional carefulness will be required in ordaining councils from this time forward. The Board has safeguarded as best it was able this condition in its plan for retiring pensions by providing that men ordained after they are thirty years of age shall be eligible for only a pro rata share.

The supreme task toward which the Board has been working from the beginning has been to provide a fairly

generous and just retiring pension. In certain denominations the age of retirement has been placed at seventy. This age we have considered too high, and have therefore designated sixty-five as the age when the worker who shall have given thirty-five years of active service becomes eligible. The Report gives in detail the plan for providing retiring pensions for our ministers at the age of sixty-five. The plan rests upon a definite term of active service in the ministry or of a minister in the service of the denomination at large. It includes editors of our denominational periodicals, professors in our denominational colleges and theological seminaries, secretaries of denominational boards, and others who may be engaged in a specific work for the denomination. The annual amount due from the minister who is a member is six per cent of his salary; and the amount may be paid by the member or preferably by his church in part at least or by others in his behalf. An amount equivalent to six per cent of the salary each member has received for thirty-five years, will provide at the end of that period a retiring pension equal to one-half the average salary received by him during his thirty-five years of active service.

The plan has been most carefully worked out, and will be deeply interesting to the pastors. It has nothing to do, of course, with the work of the Board in providing for aged ministers and missionaries, their widows and orphaned children, or for those broken down in the service. These grants will always be necessary, though in diminishing numbers as the pension plan develops. The goal toward which the Board has been working is that of a provision for a dignified, fairly generous pension based upon years of actual service. Its foundation is justice, not charity, and in providing for it the ministers themselves have no small part. (Full information concerning the plan will be gladly furnished by Secretary Tomlinson, who has given devoted service in all the work of the Board.—Ed.)



FROM THE WORLD FIELDS



The Prisoners of the Lord

"I therefore, the prisoner of the Lord,"—
Eph. 4: 1.

The great Apostle called himself
"The prisoner of the Lord";
He was not held by Roman chains
Nor kept in Caesar's ward;
Constrained by love alone,
By cords of kindness bound,
The bonds slave of the living Christ,
True liberty he found.

Oh, happy those who see
In poverty and pain,
In weakness and in toil,
Their Father's golden chain;
Who feel no prison walls
Though shut in narrow ways,
And though in darkness fettered fast
Can still rejoice and praise;
From sin's dread bondage bought,
They own their Master's ward,
They bear the brand of Christ,
Blest prisoners of the Lord!

ANNIE JOHNSON FLINT.

THE HELPING HAND

Edited by Helen Barrett Montgomery

Wants for Someone to Fill

Miss Cecelia Johnson, emboldened by the loving response which the readers of MISSIONS have made to requests several and sundry on the part of missionaries, has written a letter to Helping Hand, and Helping Hand, true to her name, passes the letter on to the army of supporters throughout the country.

Miss Johnson expects to return to Burma next September, and she would like to take some supplies for her school with her. Is there anyone who has a stereoscope to give, or stereopticon pictures illustrating various industries? Perhaps there is some teacher who could spare her favorite book on methods of teaching, or a supplementary reader, or a story book which she has found useful in the grades. These Burmese children are keen on learning English, and English books are few and far between in Burma. Any children's books that are clean and in good condition would be welcome.

Miss Johnson speaks of music. Have you noticed how many of our missionaries are eager to get musical supplies? She mentions song books, cantatas, programs for Christmas, Easter, Rally Day, etc.; simple anthems and gospel song

books. The value of the choir and gospel song books would be very much increased if there could be fifteen copies of the same kind. It has been possible to get Miss Johnson two violins from the funds that remained over after supplying the instruments for the Karen Band. We never had quite such a wonderful response to any request as we did for those band instruments. Postage stamps came thicker than snowflakes in January, and there were enough to get the band instruments and have left over money to send a victrola and twenty records to Africa with Miss Hagquist. A baby organ, too, was purchased for Geneva Brunner to take to South India, and one for the Streeters in Tavoy.

Miss Johnson covets another kind of supplies—those for the athletic activities of her school. One of the great services which our mission schools render is the teaching of clean and wholesome outdoor games to the pupils. Baseballs, handballs, basket-balls, footballs, tennis-balls and racquets, could all be used by the schoolboys and girls of Tharrawaddy, Burma.

Did you ever know a missionary to get enough pretty picture post-cards, old or new, and Sunday School Primary Cards and the large Primary Sunday School Picture Rolls, and pencils, and writing tablets, and crayons and rulers, and pens? Miss Johnson writes:

"In order that I may make flash cards for arithmetic and language work, a set of rubber stamps with which I could print words or figures about three inches in height are much needed. Pictures of all kinds and sizes are desired, to brighten the walls of the classrooms and dormitories, and to illustrate geography, history, and language lessons. Pictures of great writers would be very suitable for high-school classes."

Here are suggested many activities for busy fingers and many methods of using material which many of us have in such abundance. Pictures cut from old magazines would make suitable material to mount on cards, later.

Miss Johnson's address is: Miss Cecelia Johnson, 3735 Sheffield Ave., Chicago, Ill.

The Stamp Shower for Swatow

A letter just received from Mrs. Speicher contains her grateful acknowledgment of the loving response made to her appeal in January MISSIONS.

"The letters and cards and kindergarten material began coming in late in January," she writes, "and are still coming. The people have certainly responded most generously. I have enough picture cards to last me quite a while, and enough Bible Lesson pictures for both schools. The patchwork pieces are also numerous enough to provide both primary schools with handwork for this term. I received very little material for busy work in the kindergarten, though some sewing cards and scrap-books have come and letters inform me that a few others are on the way."

It is, however, to be remembered that the need for picture cards, Bible Lesson pictures, and patchwork is continuous and recurring, so there is still opportunity for the loving hands which so eagerly respond to these appeals to prepare other parcels, in order that the need may be met before it arrives. Mrs. Speicher is delighted to know that the organ is assured. Of course, the price has gone up while we were collecting the money, but there is enough and to spare to pay for it.

Mrs. Speicher writes most interestingly in regard to her work. The schools have already a larger enrolment than last year, the kindergarten enrolling 65 children. Another assistant has been employed. The room is too small for the children to form a ring, so in pleasant weather the teachers take them out on the lawn for their ring games and songs. The Girls' Primary School too, she says, is so crowded that they have rented an adjoining room and packed both rooms to the limit. There are now in our day schools and kindergartens in Swatow some 400 girls.



Lord! Teach Us to Pray

O God, thy very word is music, to ear, and heart, and mind. We thank thee for its cadence as it fell from the lips of our parents, from our pastors and teachers, from our companions and friends. We thank Thee for it as it breathes through the pages of Holy Writ, and the writings of the saints. We thank Thee for it as it was spoken from Galilee, and is now spoken from heaven. We praise Thee for the Word hid in our hearts, and for the witness of Thy Spirit with our spirits that we are the children of God. We pray for the obedient mind. Through Christ. Amen.

FROM THE FAR LANDS

Rev. C. K. Harrington, D. D.

AN APPRECIATION

As I sit down to write a few words of loving appreciation of this last of our Japan mission circle to go home for his reward, my mind goes back over twenty-nine years of close friendship with this one of God's saints, for it is as a saint that I think of Dr. Harrington. Gentle, quiet, unobtrusive, retiring, such I thought him at first; but as the years brought us more often together, and as I learned to understand and interpret his silences, I knew how close he lived to the heart of God, and how great a soul dwelt in his gentle personality. He was an out-of-doors disciple, loving all the beauty of the world—mountains and rivers and hillsides and ocean—liking best of all to put on his tramping clothes and go off alone up into the hills. How many times we have met him in the Karnizawa region, with staff and big walking shoes, coming down from the Pass above the village where he preferred to spend his summers away from the crowd, up in the hills, alone with God. He was never lonely because he walked with his Master.

He loved beauty in life, and character, and face. Gentleness in any form appealed to him. We who knew him best never saw him angered, or impatient, or intolerant.

He not only loved beauty, but he made beauty for others. I refer to his beautiful poems. Each year during the Christmas season he sent out a little booklet of his verse to bless his friends—verses that were the expression of his soul, for though he said little, he wrote much, and his thoughts were beautiful, hence his poems lived in the hearts of his friends. We could also always depend upon a poem from Dr. Harrington when we as a Mission met for any special occasion, and it was sure to be full of humor and fun.

His friendships were deep and lasting. He had a way of gripping one with his friendship, and one who had once been taken into the inner circle was always aware of it, though separated by time and distance. The great affections of his life were so sacred to him that one felt they were his holy ground. In the early days in Yokohama Dr. and Mrs. Harrington lost a precious little boy, and though I am proud to know myself as one of his "Seven Friends," as he called his inner circle, I never heard him in any way refer to that little son. As a Mission we understood and never intruded into that holy of holies. For his little daughter Marjorie there was

that same intense affection, and at any mention of her name his face would light up with a smile that he seemed to keep for his wife and daughter alone. The cruel years of separation when he kept at his great task of translating the New Testament into Japanese while his family was obliged to stay in America, made us, who tried to give him of our home-life, realize the greatness of his passion for his Lord that conquered his longing for *his own*.

The story of his splendid work in Japan will be told by others, but I would like to record that in the fourteen years while my husband as President of the Theological Seminary worked shoulder to shoulder with Dr. Harrington as Professor of Old Testament, there never was the slightest friction or misunderstanding. They may not have always agreed in policy, but the association was that of perfect harmony and fellowship.

I will not speak of his long illness when he bore with sweet patience the terrible pain that would have embittered a lesser spirit, nor of the last three years of his labor of love in writing the life of Captain Bickel when his own life was nearing its close; but I want to quote a few sentences from his last good-bye letter to me, written May 2, a day or two before he became desperately ill:

"I have no expectation of any improvement. The earthly house of my tabernacle is being dissolved, but unfortunately there is so much good timber in it the work is slow. I am thankful for having a comfortable place from which to embark, and for having my wife and daughter with me, to see me off, and I trust that

"I shall see my Pilot face to face,
When I have crossed the bar."

It will surely be a good day for me, and should be a day of gladness to all who love me, when the call comes for me.

"And may there be no moaning of
the bar
When I put out to sea!"

If I were well, or half-well, I should be willing to remain in this beautiful and interesting world, to see what shall come to pass in the years before us, this new era so full of threat and promise. But as I am, my daily desire and prayer is that the days may be shortened. I trust I may be given strength to bear in patience what the days bring. A hundred years from now these trials will seem but 'light afflictions which were for a moment,' and reasons for gratitude because they prepared for a great appreciation of the blessings of the future life."

And his prayers were answered. Ten days later his gentle spirit had "crossed

the bar," and as I looked into his peaceful face, I know that our dear saint had met his "Pilot face to face."

—May Hinckley Dearing.

Reunion of Foreign Mission Society Employees

A meeting of about seventy-five employees, past and present, of the Foreign Mission Societies was held at the headquarters in the Ford Building, Boston, Saturday afternoon, May 8. The gathering was in the nature of a farewell social occasion by the removal of the Society on June 1 to New York City. Among those present were Mr. C. W. Perkins and Mr. John F. Barnes, former treasurer and vice-treasurer, respectively; Mrs. Muriel Mabie Weld, daughter of the late Dr. Henry C. Mabie; Miss Alice Hudson, assistant to the treasurer of the Woman's Society; and Miss Blanche S. Wells, formerly with the Woman's Society and later connected with the office of MISSIONS. The veterans of the present force were represented by Treasurer Huntington and Miss Flora Freeman, connected with the Society nearly twenty years; Miss M. E. Lent, for twenty-five years in the treasury department; and Miss L. A. Mansfield and Mr. George Draper, in service for over thirty years. Regrets were read from Dr. J. Y. Aitchison, Dr. F. P. Haggard, Miss Charlotte F. Clark, Miss F. L. Daland, and others unable to be present. Brief addresses were made by Treasurer Huntington and Foreign Secretary Robins, after which a social hour was enjoyed.

Foreign Missionary Record.

BORN

To Rev. and Mrs. Sterling S. Beath, of Kaying, South China, a son, Ernest Ballard, February 21, 1920.

To Rev. and Mrs. H. I. Frost, of Balasore, Bengal-Orissa, a son, March 23, 1920.

To Rev. and Mrs. P. J. Gates of Tokyo, Japan, a daughter, April 2, 1920.

SAILED

Miss A. M. Hagguist, Miss Beulah MacMillan, and Miss Helen Yost, from St. John, April 26, 1920, for Africa.

ARRIVED

Rev. J. P. Davies, of Chengtu, West China, in Vancouver, April 17, 1920.

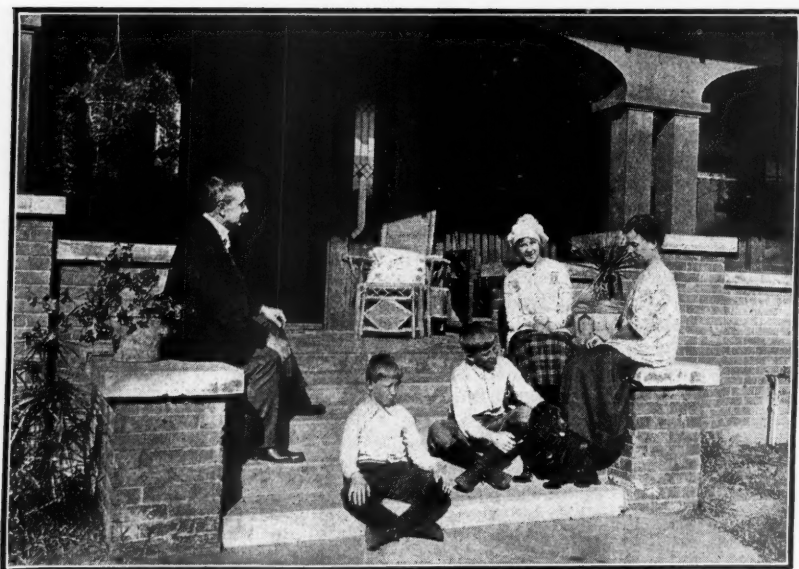
Rev. J. H. Giffin, of Kaying, South China, in San Francisco, April 20, 1920.

Rev. C. B. Tenny, of Tokyo, Japan, in San Francisco, April 28, 1920.

FROM THE HOME LAND

An All-Round City Missionary

It is fairly well known that during the past dozen years the Los Angeles Baptist City Mission Society has been conducting extensive building operations with a measure of assistance by



CITY MISSIONARY J. B. FOX AND FAMILY, OF LOS ANGELES

the cooperating societies, national and State. It may not be so well known that the Los Angeles city missionary, Rev. J. B. Fox, makes all the plans for the new buildings; that all the carpenters' work is done "by the day," and that all subcontracts, such as cement work, plastering, painting, electric-wiring and fixtures, plumbing, heating, etc., are let under competitive bids, and the subcontracts are all executed under the supervision of the missionary, Mr. Fox. This procedure cuts out all middlemen's profits, and saves thousands of dollars in the work. If the city superintendent of missions in Los Angeles has one first-class carpenter to assist him in the technical work, he is able to manage a big building campaign with comparative ease.

The Editor says:

I have just been dipping again into a little book by Dr. Barnes, "Elemental Forces in Home Missions," published away back in 1912 by the Revell Company. It never had half the circulation it deserved, and a new edition ought to be called for. Incidentally, a good proof-reader would make more satisfactory reading. Whatever one thinks of Calvinism, for example, Calvinism certainly ought to be abolished. But that is going from the point, which is that one may go far to find a more suggestive and pithy treatment of such live questions as International Ideals, Ethnic Migrations, Creative Pioneering, Social Justice, National Neighborhood, and Cooperative Action. Send for the book, and see if you do not agree that here are home mission suggestions that ought to be passed on through one medium and another. The chapter on social justice is particularly adapted to these times of readjustment.

A Notable Program

As representing nearly forty Home Mission Boards of America the Home Missions Council in this year of moral stress, economic change, and social reconstruction is carrying out a program of cooperation in the strained racial relationships existing between the colored and white people of this country and between the native Americans and the recently arrived or industrially advancing Jews.

The total Jewish population of the country is almost four millions. In the garment making areas of our great cities, in stores, brokerage houses, and arts of trade one emphatically realizes the part which the Jew is playing in our economic life. He still is the Jew though largely without allegiance to the synagogue or loyalty to the religion of his fathers. Still less is he affected by Christianity. Of all the million and a half in Greater New York there are no more than 2,000 Christians. Through its Committee on Plans and Policies for Hebrews the Home Missions Council is seeking for the various denominations doing work among Jews to formulate a literature, to outline a program and to develop a method that shall more earnestly and broadly meet the spiritual demands of the sons of Israel.

The Negro Committee of the Home Missions Council is giving particular attention to the matter of better interracial understanding and is seeking to promote the spirit of good will and brotherhood. Between fifteen and twenty thousand copies of a Christian platform have been placed in the hands of the leaders of both races. The principles of the pronouncement are as follows:

1. Equal protection of life and property.

2. Economic justice with equal opportunities for labor and equitable pay.

3. Sanctity of home and womanhood preserved.

4. Adequate facilities for recreation and wholesome amusement and entertainment.

5. Equal traveling accommodations for equal pay.

6. Adequate educational facilities furnished by government, both State and nation.

7. Same qualifications for use of franchise applicable to all races.

8. Interracial committees composed of representatives of both races for the promotion of racial welfare in local communities.

To further advance this program of cooperation a bulletin of facts will be issued in the early autumn covering the items of the Negro's accomplishments and his needs, thus placing in the hands of pastors and Christian leaders facts relating to the Negro's progress and achievements in agriculture and industry, as a skilled laborer, his part in the World War, and his needs in the fields of education, religion, home, and social life. The bulletin will be a plea for Christian brotherhood as the fundamental necessity of a Christian America. This is most helpful service.

School Notes

The annual report of President Robert Routledge, of the Collegios Internacionales at El Cristo, Cuba, is accompanied by the following message of good cheer: "I am glad to tell you that we have had one of our very best years, and that we are looking forward to big things in the future. We have matriculated almost 350 pupils in the Collegios Internacionales during the year, of whom more than 200 are boarders, and we have more than 1,300 pupils in all our educational work. In our Sunday school work we have over 3,000 pupils. The income from tuition in the day-school and boarding-school is by far the largest in our history. The expenses are also high, but we are well able to meet them."

Reports are coming in that the Indians are turning to Bacone College, Oklahoma, as never before. President B. D. Weeks has written Dr. George R. Hovey, of the Home Mission Society, that he finds evidences everywhere that the Indians are ready to rally to the support of Bacone if Baptists throughout the Northern Convention do their part. Superintendent Parker, federal agent for the Five Civilized Tribes, told Mr. Weeks not long ago that the opportunity at Bacone was unprecedented, as practically all the schools among the western tribes would close indefinitely June 1. Bacone is in need of new buildings, which the provisions of the New World Movement meet only in part.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

Winner in the Short Story Contest

It is a pleasure to announce that Miss Harriet B. Owens, of Berkeley, California, is the successful contestant in our W. W. G. Short Story Contest. The title of her story is "The Debt," and the judges appointed by the W. W. G. Commission were Mrs. H. E. Goodman and Mrs. Smith Thomas Ford. The conditions on which the story was judged were as follows: No subject is assigned, but the story must be written with the definite purpose of stimulating others to missionary interest and activity. The story need not be a true story, but must be true in its missionary background as suggested by the two Study Books.

The story will be judged on the following points:

- 50% Missionary accuracy.
- 30% Achievement of purpose of story.
- 15% Literary excellence.
- 5% Effective title.

Length of story—not over 2,000 words.

Seven out of the ten districts submitted a story to the national judges, which means that these seven had been selected as the best, first by the State judges, and then by the District judges.

We certainly appreciate the attempt made by so many of our girls, and the stories showed that the aim and purpose of the two Study Books had been grasped. Failure to win the prize is merely an incident, and every girl who tried is just so much stronger in character. Browning says:

"A man's reach should exceed his grasp,
Or what's a heaven for,"

and I am sure every girl who tried will agree that it is better,

"To set the Cause above renown,
To love the game beyond the prize."

Congratulations to Miss Owens, and to all others who entered this contest.

Vacations

What about your vacations? If it isn't too late, let me urge you once more to consider going to one of the Summer Conferences. You will find them listed in June MISSIONS. I am delighted to hear from many Chapters that they are planning to send one or more delegates, for it will mean everything to your Chapter next winter. You know all work and no play makes Jill a dull girl, so there is always plenty of fun and

sports planned at these Conferences, in addition to the study work of the mornings. For those who cannot go to a longer Conference, why not, at least, have a W. W. G. House Party, such as the Rochester girls do? If you live near a lake, or pretty mountain resort, where you could have the exclusive use of one boarding house for a week, or a week-end, plan a House Party. Let it include all W. W. G. girls in your Association, or perhaps in the eastern or western section of your State. Give the mornings to teaching of the Study Books, a period on our Contests, White Cross Work, Life Service League, etc. Give one of our missionary plays one evening, and have a big bonfire another time, telling missionary stories, really truly ones, and singing some of our rousing Guild songs. Can't you see the possibilities in a Guild House Party? Or have a picnic when your delegates return either from the N. B. C. at Buffalo, or from one of the big Conferences, and have their reports after the picnic supper. There is no reason why our Guild work should slump through the summer, and many Chapters keep their interest way above par by combining missions and fun through the medium of picnics and house parties. Let me hear how you do it.

Reading Contest

Two or three Chapters have written that they have already started on next year's Reading Contest. One of these is at Piqua, Ohio, where they had a special service, unveiling their picture of Hofmann's "Head of Christ."

You will be interested to know that one of the Chapters in our Canadian Branch of the W. W. G. qualified on the Reading Contest, and they were delighted with the picture, and expect several more next year. This Chapter is at Woodstock, New Brunswick. Isn't it fine that we are all working together for the same "Lord and Master of us all?"

In September I hope to have a report from these Worth While Girls in the Maritime Provinces.

Contests for 1920-1921

One more word about our W. W. G. Contests for this year. June MISSIONS gave the list of books and the conditions governing the Reading Contest. Special leaflets have been printed, giving the same information, which you may receive by sending to Literature Department, 276 Fifth Ave., New York City,

Room 923, or to the Executive Secretary, 218 Lancaster Ave., Buffalo, N. Y.

In addition to the Reading Contest, we are having a new one a Résumé or Essay Contest, giving you a choice this year.

The former means a Résumé of the two Study Books, "The Bible and Missions" by Mrs. Montgomery, and "The Church and the Community" by Dr. Diffendorfer; the latter, an Essay of 2,000 words on the general topic of either book.

We are very glad to offer this option to our Guild girls, for some of you would much prefer to read the Study Books thoroughly and write a Résumé, while the Essay will appeal to a different group.

Mr. Hill has very generously offered the same award for both, which is the same that has been given the past two years for the Essay and Story Contests, viz.: Two weeks, with all expenses paid, at the Summer School of Missions nearest your home town. Final details will appear in September MISSIONS, but this information is given now in order that you may secure your Study Books and begin during the summer months to *cram*. This is a great chance to show what your mission study really means.

*Faithfully Yours,
Alma J. Noble.*

A Live Question

How much does your Chapter help in spreading the world vision throughout the entire church? Chapter 1392, at Peoria, Ill., now in the third year of service, has an active membership of forty girls. Not only have they studied the "Survey," "Crusade of Compassion," and "Christian Americanization" within their own ranks, but have presented challenging glimpses of their course in the Sunday school. Interest is keen and results are coming.

How much is your Chapter doing to lighten the burden of the workers and to put new cheer and courage into their hearts? Colorado Chapters have taken as their special quota in the White Cross program the making of all the baby garments for Swatow Hospital. At a recent rally, two girls dressed in blue, with white crosses on arm-bands and caps, brought in on a stretcher the gifts for the Overland and Overseas Division. Among the gifts were 150 bars of soap, 100 dozen safety pins, 22 pairs of baby shoes, bandages, dressings, dolls, quilt blocks, and rag rugs. Love leads to service and service deepens love and interest.

How well do you know your missionaries? Illinois W. W. G.'s are loyal to the four who labor "in their stead."

Many boxes have gone out from many a Chapter, but Chapter 297, Immanuel Church, Chicago—steady, strong, and practical—has set the highest goals. They have sent three dozen bandages for the emergency and hospital room at Brooks House; 58 good books for the library at Rankin, Pa., under the direction of Luella Adams; a sewing machine to Minnie Grage who broke their own Guild ranks last year to sail for Africa. When Miss Grage voiced the need of an organ in her school, a fund was immediately started and now a fine reed organ is about to start on its long journey. Last but not least, a wonderful box of hospital supplies, Christmas gifts, and tree trimmings, were sent to Dr. Marguerite Everham. Her grateful letter back to Chapter 297 more than repaid the girls, for it told them how they had truly made the Swatow Hospital vibrate with the Christmas spirit. Even the small gifts of a Chinese Calendar and three safety pins brought joy to the hearts of the Chinese mothers. Miss Everham wrote: "There were 36 children in the hospital, and they were so happy and pleased to hear the story of the first Christmas as it was beautifully told by one of our most promising young women. We let the grown-ups come in too, as most all of our in-patients are heathen from inland places. For most of them it was the first Christmas they ever saw or heard of. How I hope and pray that these people who come to have their diseases healed may also receive the blessed gospel of Christ. I wish I could picture for you the hundreds of villages where there are but two or three who know what Christmas means and the thousands of places where there is no one who knows." Surely Chapter 297 had a share in China's Christmas.

Methinks I hear someone say, "Perhaps this is the entire work of Chapter 297, but this year's record tells of the study of three books, the Reading Contest followed, and more than \$3,000 was pledged to the New World Movement."

*Helen Crisman -
Field Secretary.*

Worth While Girls in West Virginia

Chapter 611, W. W. G., West Union, W. Va., elected officers May 1, 1919. We have a Prayer Circle and have completed the Reading Contest. We have eleven active members and each one has read all the following list of books beginning July 1, 1919: Foreign, "Ann of Ava" and "Mook"; Home, "Call to Colors" and "Stories of Brotherhood"; Inspirational, "One Girl's Influence." We hope it will not be too late to receive the prize you offer in the contest.

The Pageant of World Wide Missions was put on by the girls December 6. We gave it in the afternoon and by request twice at night and made \$92.00.

We gave to foreign missions, \$50; to home missions, \$20; Christmas box to the Davis Child's Shelter Home, \$26; a total of \$96.

Tithers in East Orange, N. J.

"Our Chapter has been doing fine work; raising all our money by tithing, buying missionary books, and meeting twice each month. One of these meetings is Devotional, Business, and Missionary Program meeting; the other is our Industrial meeting. Please send me "Stupid Me" and other suggestions for White Cross work. It was recommended at the W. W. G. Rally in Calvary Church, New York. We are praying and believing that our efforts may help to make Christ known to the uttermost parts of the earth."

Reports on Survey Study

Every mail brings a batch of the Survey Report Cards and when your delegate returns from the Northern Baptist Convention in Buffalo she will tell you how many Chapters studied it. One card from Parsons, Kansas, was most enthusiastic and under the silhouette of the girl reading and the words, "She is absorbed in her Survey, were you?" was written in capital letters, "YES." Reports received to date indicate that it was used either in regular program meetings, or Special Mission Study Classes, and not in Group Reading, which is most gratifying.

W. W. G. Chapter of the Baptist Institute, Philadelphia

At the present time some of our girls are conducting English classes among the Polish mothers in South Philadelphia. The mothers are showing a keen interest and are really learning very rapidly. We are very fortunate in having the help of one of the Polish fathers who is a well-educated man and who can speak English rather well.

Our work in the New World Movement has taken many forms. Twenty-two of our number have been giving four-minute talks in various parts of the city. We have enjoyed this privilege immensely.

At the present time the senior class is presenting the "Pill Bottle" in many of the Philadelphia churches. We are praying that the call may come to many of our young people and that a vast number will eventually find their way to the foreign field.

Three of our own girls have received their appointments to the foreign field. Miss Adams is to go to Burma sometime in the fall. Miss Post will go as a helpmate to Mr. Smith. Mr. and Mrs.

Smith will be located at the Jorhat School in Assam. Mrs. Wyatt with her husband has just received her appointment to Assam. They do not know their exact location at present.

We are always proud of the girls who go into the foreign field, but we are especially glad that at this time we have three who are willing and ready to go.

"Lighted to Lighten"

By HELEN BARRETT MONTGOMERY

One of the delights of a recent trip West was the banquet given in honor of their mothers by the World Wide Guild Chapter of the First Baptist Church of Omaha. It is an annual event this entertaining of the mothers by the daughters. An exceedingly pretty feature was the lighting of the tapers before the song in praise of mothers was sung.

In front of each place was a square of pale blue cardboard on which was fastened a marshmallow bearing a tiny wax taper. The marshmallows were easily fastened in place and made ideal candle holders for the dainty little white tapers. All were asked to light their tapers at the tall candles which were placed at intervals down the long tables, and when this was done to remain standing while they sang:

My mother, 'tis of thee,
Sweetest of names to me,
To thee I sing;
Long may thine eyes be bright,
Shining with holy light,
Thank God for thee tonight,
Kind mother dear.

Our homes are always blest,
With that sweet thoughtfulness,
And perfect love;
Our battles thou didn't fight,
And nurse us day and night,
Led us from wrong to right,
Thy children all.

To thee, our guiding star,
We come from near and far,
With joy and love;
Let's sing it loud and clear,
All ye assembled here,
This song to mother dear,
Our queen tonight.

For thee, our prayers arise,
To God above the skies,
Thy life to bless
God grant for many years,
Free from all pain and tears,
Added to threescore years,
Thrice more than ten.

The symbolism of the lighting of the tapers was plain to all, and the effect was surprisingly beautiful as the hundreds of tiny tapers twinkled softly, reflected in the shining glasses down the long tables like a skyful of stars.

Underneath all other forms of service runs the great bedrock of the Christian home. To have a mother who trusts and obeys and prays is a girl's best asset. Mothers and daughters need to draw closer together in these days so perilous to the Christian home. Perhaps missionary mothers have been slow to recognize their full responsibility to mother the girls into real missionary enthusiasm. Sometimes daughters have been

slow to realize how dearly mothers delight to share their good times. Any church in which the women mother the World Wide Guild without dictation, and the Guild invites the older women

with loving hospitality, has a good foundation laid for real missionary education. It is good times quite as much as good advice that draw mothers and daughters together.



Four Summer Surprises

Which do you think is more fun, to get a surprise on someone, or to have someone surprise you? I think the first is, because you have so much more time to enjoy it, all the time you are getting it ready and then when it pops out. However, I can think of circumstances under which it would be the jolliest thing in the world to have a lovely surprise burst upon you. Can you? If you were away from home, where there were none of your best friends living near, and where it was very hot or very cold all the year round, and you hadn't had a letter lately, a package from an unexpected source with a half-dozen mysteries inside would give you a regular lark, wouldn't it? And if one of the mysteries had a tag which read, "Do not open till six o'clock tomorrow night," you would have excitement for two days instead of one.

If every Crusader and Herald would like to combine two kinds of fun in one, I'll tell you a fine way to do it. You can plan four surprises and have all the excitement of getting them up, and some nice missionary, or orphan or child whose parents are missionaries and who is living in the Children's Home in Newton Centre, Mass., will have the surprises. Can you think of anything nicer? There are two vacation months, July and August, and you can plan two in each month. In September you can take the mysteries to the C. W. C. meeting and show what you have done and see what the others did before they are sent off. For this it would be nice to send the things without waiting for Christmas, or any other special time. Make things that are useful and pretty and take great care to have them look nice when the package is opened. Send me word in September that you did it.

No Change in "Specials"

Having become acquainted with the "Special Interests" of the three groups of the C. W. C., and feeling sure that the boys and girls would be sorry to have other work assigned to them so soon, we are glad to announce that they will all remain the same for another year. There are many ways of calling attention to the "Interests," one of which is suggested by the poster. Let us keep the bridge over to the Suifu

Hospital spanned; let us keep the train to Katherine House and Aiken Institute loaded; let us fill the airships for Japanese kindergartens and babies' beds in Nellore Hospital full to running over.

New Herald Pins

Those who attended the Northern Baptist Convention in Buffalo saw the new pins for the Heralds, and Crusader pins with the addition of the letters "C. W. C." on them. But for you who were not there and who have not organized a Herald Band we are showing



you just how attractive they are. Mr. E. J. W. Burston, of Camillus, N. Y., designed them and we wish to express our pleasure in the finished work and our gratitude to him.

Crusaders as Campaign Workers

The first Crusader Company to report having helped in the New World Movement Campaign for \$100,000,000 was Co. No. 392 of Highland Park Church, Los Angeles. They worked with zeal and were able to bring in \$400 at the end of the week. We have always claimed that the C. W. C. would develop the right kind of men and women, if given a chance.

The Prepayment Plan in Missions

The Crusaders of the East Sixth Street Church, Erie, Pa., have started a new fashion which we hope may become popular with our entire membership. The Company was organized in the fall, and continued to grow, so that by May 1 they had had to send for extra supplies twice. Then came a very nice letter with a five-dollar bill in it. It wasn't their quarterly gift, which they did not know how to send to the Promotion Secretary. Oh, no, they are informed about the regular procedures. It was to help with organization expenses and supplies which had been so liberally provided for them. They have a credit to their account for future use. While there is no charge for the supplies, there are expenses. Isn't it refreshing to see our future leaders paying in advance?

Mary L. Noble

218 Lancaster Ave., Buffalo, N. Y.

The Prize Headings for C. W. C.

We have printed now three of the headings submitted in the Prize Contest for the best C. W. C. design. The committee of award, asked by the Editor to serve, has awarded the first prize to Miss Styron, of Washington, whose design was printed in the May issue. Miss Bennett wins second prize. The third design, which is given on this page, is by Mr. Burston, of Camillus, New York, who designed the buttons for the Crusaders and Heralds on this page.

We shall not use any one of the headings all the time, but vary them. So there is still a chance for others to try their skill at designing. Do not be afraid to send in your drawing. We haven't asked Miss Noble about this, but venture it.—Ed.

Books are as Important in Forming Character as are Companions

Which Do You Prefer for Your Young People?

"The Bloody Footprints,"	or	"Livingstone, the Pathfinder."
"Buffalo Bill's Midnight Ride,"	or	"Whitman's Ride Through Savage Lands."
"The Demon Cruiser,"	or	"Captain Bickel of the Inland Sea."
"Jesse James' Revenge,"	or	"My Galahad of the Trenches."
"Woodchuck Jerry, the Terror of the Town,"	or	"Frank Higgins, Trail Blazer."
"Bloody Brook,"	or	"African Adventures."
"The Sign of the Crossed Knives,"	or	"Uganda's White Man of Work."
"Buffalo Bill and the Heroes of the Plain,"	or	John G. Paton's "Thirty Years Among the South Sea Can- nibals."
"The Kidnapped Heiress,"	or	"Ann of Ava."

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

Incurable Optimism and Some Tests of It

THE annual harvest season for scholastic degrees is just over with a record-breaking crop to its credit. Readers of *The Open Forum* must not be surprised if the Conductor's name should presently appear with a D. D. S. for its caudal appendage. Having spent a most strenuous year "extracting" workable plans from over-busy women, "bridging" chasms and "filling" gaps out of her own diminishing resources, she feels fully qualified to hang out her shingle as a Doctor of Dental Surgery, still in quest, however, of painless methods of drawing tried-and-proved-good plans from women's mission circles.

Early in the year she sent out twenty itemized requests for such helps as the constituency was inquiring about, accompanying all with stamped and addressed facilities for reply. One answer has been received to date—and what a feast of good things it proved to be.

Mindful of the parable of the Importunate Widow, twelve similar requests were dispatched in the early springtime, with no response thus far saving one "I-pray-thee-have-me-excused." Meanwhile the Park Hill postman has brought his daily burden—floods of requests for new literature, fresh programs, and plans to resuscitate dying missionary societies or resurrect dead ones. Were it not for the occasional volunteer mercy drops trickling into the *Forum* sanctum, it would long since have taken its place with Gobi and the Sahara.

Being by nature and determination an incurable optimist, we continue to believe there are, somewhere within the bounds of the Northern Baptist Convention, women who, having done worth-while things in their missionary societies, are willing to take time to sketch them out in the rough and share them with the great number continually asking for help. Such contributions we earnestly solicit for early use.

CONSTRUCTIVE SUGGESTIONS FOR MISSIONARY SOCIETIES

These are days of pioneering. Much of the time-honored and familiar is gone, never to return, because the conditions out of which those excellent customs grew are radically changed. New paths must be blazed. Readjustments of local missionary organizations must follow the regearing of our denomina-

tional machinery. One of the dominant questions is, Shall the local woman's missionary society survive as a distinctive organization, or merge completely into other lines of church work? What do you think about it? Miss Alice Spencer, of Joliet, Illinois, writes:

"I can see how it might simplify things and possibly save some expense for the denomination if our Northern Baptist Convention were just one, great, wonderful missionary movement; but I feel that after the first wave of enthusiasm at the bigness and newness of the proposition wore off, the working of the Kingdom Enterprise would be sadly handicapped without distinctive woman's societies. In many of our churches, even in this day when the men have awakened to the imperative need of giving the gospel to the whole world now, the missionary cause would not be given adequate attention were it not for the group of faithful women under the direction of our Home and Foreign Boards who keep missions in the church program.

"But there is another side to the matter. In this day when women's clubs are multiplying and our splendid women are throwing themselves into politics and other great interests, would it not be a calamity if a considerable number of those now deeply interested and actively engaged in woman's missionary work should transfer their activity to other lines of endeavor which, while important, do not represent the most vitally essential or worth-while things? I can think of no department of work in the church with which the distinctive woman's missionary society could profitably be merged."

Other timely matters about which the *Forum* Conductor would gratefully receive suggestions concern the financial regearing of local missionary organizations—how to deal with new recruits and women not represented in the New World Movement pledges; how to enlist the membership in social service in various types of communities; how to bring missionary education to the maximum in the Sunday school as well as among young people and adults of both sexes; whether to use the study books as the basis of popular programs in the monthly meetings or relegate them to distinct study classes; *how to deal with the cigarette problem, which has grown*

to such appalling proportions since the outbreak of the war, and how to line up the entire church to make the Eighteenth Amendment permanent and effective—for this, like every radical law on our statute books, has to work out its own salvation.

In addition to constructive suggestions, we also need helps for *Doing the Good Old Things in Fresh, New Ways*. They will act as a tonic to a jaded palate. Here are a few valuable contributions which have lately come to hand:

A STUCK-UP PARTY

"The Postal Division of the Woodlawn Baptist Church (Chicago) gave a unique social in the form of a 'Stuck-up Party.' The significance of the rather ambiguous term kept dawning on those present all evening. The room was arranged with small tables set to accommodate four people each. Upon entering, each guest was given a new name and sent to hunt the table set aside for members of the family to which his particular card belonged. The celebrated Four Hundred of America's Blue Book were drawn upon to furnish the 'stuck-up' names of the nice, every-day people who were present. In the middle of each table was a dish of luscious paste and enough brushes to afford all guests their tools. Quantities of souvenir post-cards had been assembled and each person was set to work pasting these cards together, back to back, with little ribbon hangers, so that the missionaries might have them ready to use on near and distant fields. Then jokes were read at the various tables and collected for a book to be sent to shut-ins, patients in hospitals, or even missionaries whose lives were in special need of variety and tonic. The last 'stuck-up' feature of the evening was furnished in the shape of pop-corn balls, which completed for the fingers any sticking-up which the paste might have left undone." (This plan has been slightly modified by the *Forum* Conductor.)

A DEMOCRATIC MISSIONARY COMMITTEE

"Woodlawn Church has a missionary committee of forty-three persons, representing all the different phases of missionary and philanthropic work in which the church is interested. Every member of the committee is given a date during the year on which to present the work of his or her particular line. The Postal Division has charge of letters sent to missionaries, gathers magazines and papers for them, and has recently raised funds to send 220 new song-books to one of our workers in the Philippines.

"Recently this committee has fitted up the West Parlor of the church as a missionary reading-room, securing for the room a large table, two reading-lamps, and copies of missionary and denominational papers."

A TESTED PLAN FOR GETTING A GOOD AUDIENCE

The ensuing suggestions are borrowed from *The Woman's Missionary Friend*, a worthy Methodist publication; for why should Baptist method-seekers shut themselves up in water-tight compartments?

To increase the attendance at the monthly missionary meetings, a group of women volunteered to plan, prepare, and arrange for the distribution of special invitations during an entire year. For "A notice is to all and sundry, and may be overlooked with impunity; but an invitation is another story. It is delivered by mail or in person to the individual, and indicates that she is expected at the meeting."

"There were five women, each responsible for twenty-five of the 130 members enrolled. One of the five, availing herself of the opportunity for leadership, consented to plan the form of invitation, make four copies of it, one for each member of the committee who, in turn, should prepare from it the number assigned to her. Five days previous to the meeting, all invitations were to be delivered. On that day the members of the committee, wherever they might be, should unite at the noon hour in prayer for God's blessing on their effort."

The invitations used by the Methodist women are so unique and suggestive that they may easily be adapted to Baptist schedules and study books for the current year, not forgetting that in worldwide missions, home and foreign topics should have equal shares.

"October.—A large-sized visiting-card bearing a little green cross in the upper left-hand corner, across the card this invitation being written: 'Mrs. A— is requested to review with us the Battalion of Life as it marches away on its Crusade of Compassion. Seat Number 63 is reserved on the reviewing stand. An early response is desired.'

"November.—The card bears a trumpet and beneath it the lines, 'Blow, bugle, blow, set the glad echoes flying.' The invitation reads: 'Will you come to hear the echoes of the Jubilee Bells, ringing the glad news in B—?' (Name of locality.)

"December.—The card bears a Christmas seal—a lighted taper—and the message is a reminder that 'Our dear friend, Mrs. B—, may keep Christmas with women in many lands by sending the light to their darkened homes.'

"January.—The card bears a tiny calendar for the month with the auxiliary date in red letters and the suggestion that 'Mrs. C— will make a New Year's resolution to attend the meeting on that date.'

"February.—The card bears a heart seal and the invitation seeks to impress

the thought that 'The gift without the giver is bare.'

"March.—The card bears an Easter seal and the invitation reads, 'Come and linger with us in the Garden of Memories. We long to hear again his precious words, "Go, Tell,"

"April.—The card bears a miniature *Friend* (magazine) and the invitation: 'Mrs. D— and Mrs. E— will receive their friends from far away on Tuesday, April 3. They invite you to be present.'

"May.—The card bears a mite of a box and informs the recipient that 'Wednesday, May 4, has been set apart as a day on which to count one's blessings.'

"June.—The card bears a baby's face. Mrs. F— is urged to bring her daughter, granddaughter, or niece, or any little one of her family to the party which has been arranged for Little Light Bearers (the children's missionary organization).

"September.—A sheaf of wheat, painted in the upper left-hand corner, marks the Harvest Home, to which joyous occasion Mrs. G— is invited."

The *Forum* Conductor wishes to add that in the church to which she belongs—the Baptist Church of the Redeemer, in Yonkers—never a month passes in which she does not receive a unique written invitation, the reminder on the visiting-card of some member of the missionary society, or a telephone call saying, "You won't forget that Thursday is the day for our missionary meeting, will you?" with the result that she has made her banner record in recent years for attending functions of the missionary society. *It does pay.*

A MILITARY GAME FOR "MISSIONS" MAGAZINE

The following is a Baptist adaptation of a Methodist plan originated by the husband of one of the good missionary women in Topeka, Kansas. It may be used to stimulate interest and secure additional subscriptions for our magazine, *MISSIONS*. Sufficient copies of that magazine should be brought to the meeting to supply those not familiar with the contents, and a definite time—say, ten minutes—given for answers to a short list of questions to be found on pages indicated. The questions should be spicy and bright, such as will afford real relish for the contents of the magazine. They might be something like this (using the May number of *MISSIONS*):

1. Figures running into the millions but worth fastening in memory—what do they represent to the women of the non-Christian World? (P. 261.)

2. One at Camden and the other at Pueblo—what have they in common and who tells their fascinating story with pen and camera? (P. 264.)

3. An "air-castle" forty feet up from the ground! What book tells all about the people who live there? (P. 270.)

4. The First Baptist Church of Syracuse solved the problem, What was it? (P. 280.)

5. The father-in-law had been instructed to sit flat on the patient's head. What was the harrowing situation? (P. 287.)

6. It was very adroit—the way she kept them from "egging" the preacher about to arrive on the Lost River stage. Give the main points. (Pp. 290, 291.)

7. Won't it be a tremendous moving day for them? Who? When? Where? (P. 304.)

8. What clubs should all Baptist children of junior age belong to? (Pp. 311-313.)

9. If you have a single helpful plan for missionary societies, you should regard it as a matter of conscience to "pass it on" to—? —. (P. 315.) It may be necessary to use the questions over and over if the attendance is considerable (unless it has been possible to give out a longer list of questions at the previous meeting, for home preparation), but that will only add to the fun.

The Topeka gentleman says:

Have the women stand in a circle with the question leader and the tally keeper at a convenient point. It is first announced that the enemy is King Pagan, with his allies—Ignorance, Vice, and Superstition—all of whom are the causes of the missiles of sacrifice and death being hurled at our Christian forces.

A question is then asked distinctly and aimed at some unsuspecting victim. Those who answer their questions correctly, without referring to the text, may be "cited for bravery" and designated "heroes." Those being obliged to read their answers may be considered "cripples," and those who miss altogether "mortally injured."

The names of the heroes should be read off at the end of the game, the wounded recommended to take larger doses of *MISSIONS*, and the mortally injured may be told that they will receive new life by subscribing for *MISSIONS*. The game may be extended over a number of meetings and rewards given.

Finally, brethren, the *Announcement* promised last month.

PRIZES! PRIZES! PRIZES!

Three of them; all things well worth having.

What for? Programs.

Who may compete? Everybody.

What are the conditions? When will the contest begin and end? Who will the judges be?

For full information, look in *The Open Forum* for September. And

meanwhile make a collection of the brightest and most effective things which the missionary societies of any and all denominations are doing.

NOTICE: It is expected that by September 1 The Board of Promotion, 276 Fifth Avenue, New York City, will be prepared to handle all orders for Baptist missionary literature, whether on home, foreign, or general topics. *The Forum Conductor carries no supplies.*



Race to the Mission School

AN OUT-OF-DOOR GAME

Choose a goal for your school and name it after some mission school, then choose your teacher by the following rhyme:

"Every country needs a school
Where they teach the Golden Rule,
For every schoolhouse we must find
A Christian teacher, true and kind.
So we choose this one."

Mark off distances from your school for the pupils to travel—short distances for the little ones and long distances for the big ones; very little children should always be helped by "parents."

When all are ready, let the teacher ring a bell or say "ready," then all race to school. The last two or three children (according to the number who are playing the game) are too many to get into the Mission School, so when they arrive the teacher must be very sorry and tell them that there is no room left for them in the school and not enough money to care for any more children, etc. Then the pupils who came first should begin to tease the teacher to let the new ones in, and keep on teasing till they get them all in. If the teacher says we have not enough beds, or food, different children must offer to share theirs until every difficulty the teacher mentions is overcome by the pupils.

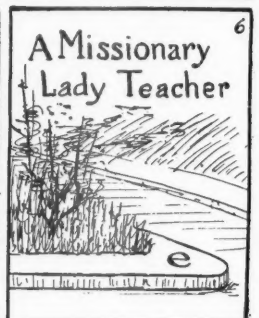
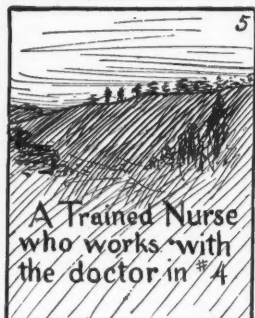
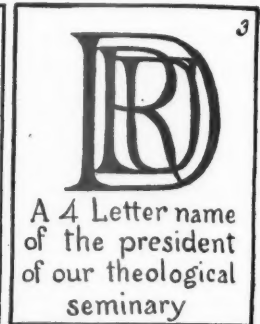
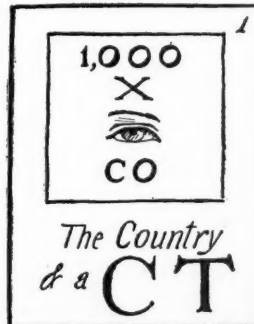
The first pupil who arrives should be teacher in the next race.

If the weather is too hot, instead of racing again, real play-school could be acted out.

NAMES OF SOME MISSION SCHOOLS

Japan.....Mary L. Colby School
China.....Sarah Bachelor Memorial
Philippine Islands, Home School, Capi
IndiaKanigiri School
Burma.....Morton Lane School
Assam.....Jorhat Christian School
Africa.....Station Day School
 at Banza Manteke
MexicoMonterey School
American Indians.....Bacone College
Cuba.....El Cristo School
Porto Rico.....Grace Conaway School
 Rio Piedras

MISSIONS' PUZZLE PAGE



NEW SERIES—NO. 2. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

WHAT WE OFFER

For a correct set of answers, and the best article not exceeding 150 words in length on the subject, "Three Reasons for Supporting the Schools for the

Negroes," a first prize will be given, consisting of two missionary books. For correct answers and second best article, one missionary book. For correct answers and third best article, a year's subscriptions to MISSIONS, sent to any address. All answers and articles must be mailed not later than August 1. Other features will be added to this page in the September issue.

C. W. C. Notes

One of the beautiful new publications of this year is the Children's Calendar of Prayer, printed in colors and suggesting the needs of seven different fields, one to be used each day of the week.

It was decided by the Commission to grant the frequent requests for a separate pin for the Heralds, and a round pin will distinguish the members of the Herald Bands from the Crusaders who wear an oval pin.

A New Indian Church for the Nevada Piutes

A new church of thirty-four members has been organized among the Piute Indians at Fallon, Nevada, by Rev. J. C. Brendel. Under the exceptional leadership of President Weeks a new day is breaking at Bacon College. In the English-speaking and Indian work 255 missionaries have been employed.

Foreign Words Pronounced

Buddha—Boo'-dah.
Kurnool—Koor-nool' (u and oo alike in sound).
Carabao—Kar'-à-bough (buffalo of Southern Asia).
Kavali—Kah-vah'-le, Southern India, Mr. Bawden's Criminal Settlement.
Kiatingfu—Jah-ding-foo', West China.

Words Often Misspelled

Warrant, not warrent.
Indispensable, not indispensable or indispensable.
Stimulus, not stimulous.
Comparative, not comparitive.
Manual, not manuel.
Privilege, not privelege.
Persistent, not persistant.
Buddha, not Budda or Buddah.

(While not always the case, it is a fact that the most of the words in these lists have been misspelled in correspondence or books received.)

List of Outgoing Candidates Continued

- KEANS, LENA**
Birthplace: Port Wade, N. S.
Church Membership: Park Memorial Baptist, Springfield, Mass.
Education: Graduate Normal School; one year Arcadia College; taught six years.
Designation: South India.
- MARVIN, MILLIE M., R. N.**
Birthplace: Delevan, N. Y.
Church Membership: First Baptist, Overlin, Kansas.
Education: Two years Ottawa University; ten months Hombolt Hospital; two years U. S. service.
Designation: Assam.
- MATHER, RUTH**
Birthplace: Charlevoix, Mich.
Church Membership: First Baptist, Cortland, N. Y.
Education: Denison University, 1912; taught six years; Y. W. C. A. secretary.
Designation: East China.
- MOORE, CHARMA M.**
Birthplace: Fultonham, Ohio.
Church Membership: First Baptist, Hammond, Ohio.
Education: Ohio University one year, three summers, and extension course; graduate Baptist Missionary Training School; taught three years.
Designation: Japan.
- NICHOLS, ETHEL E.**
Birthplace: Pine City, N. Y.
Church Membership: Southside Baptist, Elmira.
Education: Graduate Elmira College; taught four years.
Designation: Assam.
- PALMER, LUCY C.**
Birthplace: Milwaukee, Wis.
Church Membership: South Baptist, Milwaukee.
Education: Graduate Milwaukee Normal School; taught four years.
Designation: Japan.
- PENNINGTON, IRENE**
Birthplace: Des Moines, Iowa.
Church Membership: Euclid Avenue Christian, Cleveland.
Education: Denison, two years; Oberlin, graduate 1909; Western Reserve M. A., 1911; Teacher's College, Columbia; taught four and a half years in Cleveland schools.
Designation: Burma.
- PETER, FRIEDA**
Birthplace: St. Paul, Minn.
Membership: First Baptist, St. Paul.
Education: Baptist Missionary Training School; served in Rangoon Press.
Designation: Burma.
- PETTIT, ARCOLA**
Birthplace: Valparaiso, Indiana.
Membership: Baptist Church, Valparaiso.
Education: Des Moines College; taught economics in high school four years; domestic science in summer school.
Designation: East China.
- SHURTLEFF, CARRIE A.**
Birthplace: Somerset, Mass.
Membership: Ruggles Street Baptist, Boston.
Education: Taunton High School, Wheaton College (two years); N. E. Baptist Hospital Training School for Nurses.
Designation: West China.
- SPEIDON, EVELYN**
Birthplace: Washington, D. C.
Membership: Immanuel Baptist.
Education: Washington Normal (1914); Cornell, summer sessions (1915-16); Baptist Missionary Training School (1917-18); Columbia University (1919-20); taught in public schools three years.
Designation: East China.
- STUMPF, MABEL W.**
Birthplace: Buffalo, N. Y.
Membership: First German Baptist.
Education: Graduate Buffalo State Normal; taught three years.
Designation: Philippine Islands.
- WINN, MARGARET**
Birthplace: Winchester, Mass.
Membership: Winchester Baptist.
Education: Graduate Gordon Bible College; Fitchburg Normal; taught two years.
Designation: South China.
- WOLCOTT, MARGARET**
Birthplace: Trumansburg, N. Y.
Membership: Baptist, Cobleskill, N. Y.
Education: Graduate Cornell; taught three years.

APPOINTED SINCE DENVER AND SAILED

- DAHLGREN, ANNA L.**
Birthplace: Evanston, Ill.
Membership: Swedish Baptist, Evanston.
Education: Graduate Englewood Hospital Training School.
Designation: Philippine Islands.
- MACMILLAN, BEULAH**
Birthplace: Vinton, Iowa.
Membership: Calvary Baptist, Vinton.
Education: Moody Bible Institute.
Designation: Congo.
- MARTIN, ELLEN W.**
Birthplace: Baltimore.
Membership: DeLand Baptist, DeLand, Fla.
Education: Bucknell (A. M.), Stetson University, Dean of Women.
Destination: Philippines.
- STEVE, EDNA M.**
Birthplace: Deckerville, Mich.
Membership: Parsells Avenue Baptist, Rochester.
Education: Graduate Hahnemann Hospital and served four years there; one year at Batavia Hospital.
Designation: Assam.
- YOST, HELEN R.**
Birthplace: Grand Forks, N. D.
Membership: Greenwood Baptist, Brooklyn.
Education: Free Library of Philadelphia Training Class; National Bible Institute; Union Missionary Training Institute, one year, medical course.
Designation: Congo.
- WALL, FRIDA**
Birthplace: Gotland, Sweden.
Membership: Central Baptist, St. Paul, Minn.
Education: Swedish Hospital Training School, nurse in U. S. Army.
Designation: West China.



Appreciated Praise

Granville, Ohio, June 2, 1920.

Editor MISSIONS:

I must compliment you on the beautiful appearance and valuable contents of MISSIONS for June. As a work of art it is superb, and as a contribution to our religious life it will be very useful.

C. J. BALDWIN.

(Dr. Baldwin's word is very greatly appreciated, as his judgment is valued by all who know him.—Ed.)

Any time of day
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Important Notice Concerning Collections

Collection of the New World Movement Funds

The Administrative Committee of the General Board of Promotion has passed resolutions to the effect that they will not request that the original pledge-cards or duplicate pledge-cards be sent to the office of the General Board of Promotion. It was originally planned that these cards should all be gathered at the Board's office in New York, but so many practical difficulties have developed that it was found wise to withdraw this request.

The matter of gathering the pledge-cards or duplicates in the office of the State Board of Promotion is left entirely for the States to determine. Some of the States are planning to request the churches to send the original or duplicate pledge-card to the State office. Other States find it impractical to make such a request. In all States, however, where the churches do not send pledge-cards to the State office it is hoped that they will furnish the State office with a typewritten list of the names of the subscribers, the amounts, the method of payment, and the designations, if any. It is hoped that such a complete typewritten list for the whole denomination may be kept on file in the office of the General Board of Promotion in New York.

In the matter of collecting the pledges each State Convention appoints a State Collection Agent who is a joint agent of the State Convention and of the General Board of Promotion. This State Collection Agent will ask that each church appoint a Promotion Treasurer or designate its present Benevolence Treasurer to take charge of the collection of these funds. For the most part the churches will use the duplex envelope system for the payment of these subscriptions. Each treasurer in the local church will keep a record of the payments and will be asked to send a monthly statement to the State Collection Agent of the amount received during the month and to give him a check or money order for that amount. It is requested that these monthly reports be sent to the State collection agents by the fifth of each month. Regular forms are provided for these monthly statements. Ledger cards are also provided to the local treasurers for keeping the accounts of the individual payments if they desire them. These ledger cards are offered as a convenient method of keeping the accounts, but no treasurers are urged to make use of them if they already have in operation another system of record which they prefer.

Each local Promotion or Benevolence Treasurer is asked to include in his monthly report special information regarding payments on designated pledges. He is asked to give in each month's report the amounts collected which have

been designated to special objects and the names of the persons contributing such designated money. This information will be handed on to the General Board of Promotion, which will in turn hand it on to the Boards and Societies and Institutions to which the money has been designated so that a careful check can be kept on those funds which the donors desire to go for special purposes.

Some States are modifying this general plan of collection to fit their particular circumstances. For illustration, some of the Western States are planning to keep a careful record in the State office of each payment on the individual pledges in the churches. Other States are making their modifications to suit their particular needs, but in general, the method described above is the plan of collection being observed.

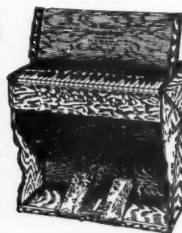
Remember, that this issue has been delayed in order to give you the Convention Report at once, while it is news. You will receive September issue at the usual time.

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BEST ON SALE

Used the World over by Missionaries, Christian Workers, in Churches, Hospitals, Open Air Work where Portable Organs are required. Free Catalogue. **BILHORN BROS., 136 W. Lake St., CHICAGO, ILL.** Mention this Ad.

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PRAYER CALENDAR

AUGUST

(From the Book of Remembrance)

THE NEGRO AT HOME AND IN AFRICA

1. For realization of the needs of the American Negro.

2. For realization of the power of Christ to satisfy these needs.

3. For realization of our responsibility to Christ for Negro redemption.

4. For guidance of the church in dealing with America's race problem.

5. For a feeling of brotherhood among Baptists, of whatever race.

6. That Negroes may have wisdom in choosing leaders.

7. For faculties and students in Negro colleges and theological seminaries.

8. That Christian Association buildings be provided for Negro young men and women.

9. For teachers and students in missionary, normal, and industrial schools.

10. For Negro girls teaching country schools amid temptations and discouragement.

11. For the Fireside Schools, started by Joanna P. Moore.

12. That Northern cities may realize their duty to the Negro.

13. For every wise means of cultivating Christian character among the Negroes.

14. For Olivet, Pittsburgh, Atlanta, Sunshine, and East End Negro Christian centers.

15. For grateful recognition by white Baptists of Negro overseas service.

16. For better buildings and equipment for Negro educational work.

17. For sustained prayers, interest, and financial support of Negro education.

18. For forgiveness that we do not care more.

19. For a quickened conscience concerning our duty in Belgian Congo.

20. For eighteen missionary families in ten stations among 15,000,000 natives.

21. For our two single women missionaries in Africa.

22. For millions of African women without Christ.

23. For millions of African children deprived of a happy childhood.

24. That women doctors and nurses may volunteer for Africa.

25. For the extension of industrial education throughout Belgian Congo.

26. For large reinforcements of men and means in Belgian Congo.

27. For permanent buildings and new workers in Vanga, our new station.

28. That the religion of Mohammed may not blight Central Africa.

29. For missionary recruits, their success in language study, their health.

30. That African Christians may honor Christ in their lives.

31. That God may use our resources in fulfilling these prayers.

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for collection. Coin and stamps are undesirable and are at the sender's risk.

THE DATE of expiration is printed on the wrapper.

CHANGE OF ADDRESS. Send both the OLD and NEW ADDRESS when requesting change.

Changes in address must be received by the 15th of the month. This is necessary to have change made for the next month's issue.



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Letters

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